

Sapormia Gode et Juncus 3

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THE
Compleat Midwife's
PRACTICE ENLARGED,

In the most weighty and high concernments of the

BIRTH of MAN.

Containing a perfect **DIRECTORY**,
or Rules for *Midwives* and *Nurses*.

As also a **Guide** for *Women* in their **Concep-**
tion, **Bearing** and **Nursing** of **Children**: From
the Experience of our *English* Authors.

Viz. { *Sir Theodore Mayern,*
Dr. Chamberlain, } And others of For-
Mr. Nich. Culpeper. } reign Nations.

With Instructions of the *Queen of France's Mid-*
wife to her Daughter, a little before her death, touching
the practice of the said Art.

As also a farther Discovery of those Secrets
kept close in the Breast of *Sir Theodore Mayern*,
Mr. Nicholas Culpeper, and other *English* **Wri-**
ters, not made publick 'till now.

The Fifth Edition Corrected, and much Enlarged,
by *J. P.* Fellow of the College of Physicians, *London*.

The whole Illustrated with Copper Plates.

London, Printed for *R. Bentley* in *Russel-street, Covent-Garden*,
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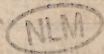
By THEODORUS BODLEY, M.D.
And JAMES COOPER, M.D.
Two Volumes.

With Instructions of the Queen in England's Bedchamber to her Physicians and Surgeons, touching the Practice of the Art.

As also a further Directory of such Diseases as are most frequent in the Child, and of the Manner of Cure, and other necessary Observations, not made public till now.

Printed by E. Smith, Stationer, and sold by all the Booksellers in London.

The whole intended with a new Edition.



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THE

P R E F A C E

By Several

PRACTITIONERS

in and about the

City of *LONDON*.

IT is high time, since there have been already published many Treatises in this kind, for us to declare our thoughts for the publick good. We have perused all that have been in this nature in English, and find them strangely deficient, so crowded with unnecessary Notions, and dangerous Mistakes, that we thought it fit to give you warning of them, to prevent for the future, the many unfortunate Mischiefs attending upon ignorance of these Matters.

It is admirable to us, that our Country should be so much deluded, to build all their practice on such Authors, that have not at all conduced to any considerable advan-

tage in this so necessary and useful Art, as the preserving of Mankind. How many miserable Volumes have these late times brought forth? Not to disparage any that have deserved, but in so weighty a Concernment as this, we must stand upon our integrity. There hath been a reasonable intention in the publishers of some Books, *viz. The Birth of Man*, the most Ancient, but very much unfurnished; as also the Books of *Child-birth*, *The Expert Midwife*, the worst that hath been written in that kind, in French; and it's almost a Miracle to us, that Mr. *Culpeper*, a Man whom we otherways respect, should descend so low, as to borrow his imperfect Treatise from those wretched Volumes, some of which are before mentioned; and we must deal faithfully with you, that, that small piece of his, intituled, *The Directory for Midwives*, is the most desperately deficient of them all; except he writ it for necessity, he could certainly have never been so idle to have exposed it to the light.

Now, to give you a true information of what we have here done for your good, we shall not only justify what is here contain'd from our own Experiences, but fully demonstrate from the Writings of the best Practisers both of the *French*, *Spanish*, and *Italians*, and other Nations; and we must clearly confess, that we are highly obliged to the incomparable

The Preface.

parable labours of that most Famous Woman of the World, *Madam Louise Burgeois*, late Midwife to the Queen of *France*: The praises that we read of all those that ever heard of her, are not so much a flourish, as truth; for her reasons are solid experiences, and her witnesses have been all of the most eminent Persons of *France*; and not only of her, but as we have already express'd, of the most excellent known Men and Women of this Art of other Countries: It's upon this account that we break the barriers, and boldly stand the brunt of all Censures.

The chief occasion of this Book, is, to make it a great Exemplary, and School, where Medicine married to the Midwife's industry, may teach every one the admirable effects of this art of Midwifry.

And now knowing, Reader, that the Receipts herein contain'd, which have ever had happy successes, are not made publick to the World on any other design, than for the assistance of such persons, whom either the want of fortune, or opportunity denieth such sudden helps, neither can we be without bleeding hearts, if we but consider how many have been lost by the unskilfulness of those that attempted this great Work; nor should we have prostrated our reputation and private experiences, but to correct the frequent mistake of most *Midwives*, who,

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resting too boldly upon the common way of delivering Women, neglect all the wholesome and profitable Rules of Art, which might concern them in the occult Diseases of Women, as also of the Anatomical parts of the Body. Thus having discharged our Duty, we have no more to write, but refer you to the Book it self. We are the hearty Well-wishers of your good,

R. C. J. D. M. S.

T. B. W. C. M. H.

Adver-

ADVERTISEMENT TO THE READER.

THE Bookseller designing another Edition of this Midwifry, took care to have the Anatomick part compleated, and the whole Enlarged considerably, as may appear to any one that will compare the Fourth Edition with this.

It is a plain and useful Treatise of Midwifry, and is moreover stock'd with great variety of approved Remedies for the Diseases of Women and Children, and therefore may well deserve to be accounted the best Book extant upon this Subject.

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T H E

COMPLETE MIDWIFE'S

Practice Enlarged.

*Of the Genitals, or Vessels dedicated to Generation, in
Men and Women.*

THE consideration of these things is so necessary for the purpose of this Book, that they require not only a deep meditation but the preheminance to take up the first thoughts of those who would arrive to the knowledge of a thing so much needful to all mankind. And it may be reasonably feared, that many Women do miss their design, because they know nothing but the outside of things: so that in matters of extremity, because they are ignorant of the structure of the parts, they cannot tell how to go about their work. We shall therefore begin with the Anatomy of the privy parts, the Organs of generation, whereby through procreation is conserved a perennity of mankind, which nature has denied to particulars. These parts being not alike in both Sexes, we must necessarily treat of each apart; and first of those of Man.

In Man, some of these parts afford matter for the Seed, *viz.* the Spermatic Arteries; others bring back again the blood that is superfluous to the making of the Seed, and to the nourishment of the Stones, and these are the Spermatic Veins; and both the Arteries and Veins were formerly called prepa-
B
ring

ring Vessels. Some make the Seed, as the Stones; some carry the Seed back again; some contain the Seed and an oily matter, as the Seed-bladders the first, and the Prostats the latter. Some discharge the Seed into the Womb; and this is done by the Yard.

CHAP. I.

Of the Vessels of Preparation.

AMong the Spermatic Vessels are to be considered first, two veins, and two arteries: these are carried downward from the small guts to the Testicles, and are much bigger in Men than they are in Women.

The original of these Veins is not always the same; for commonly the right Vein riseth out of the *Hollow vein*, a little below the source or original of the Emulgent; but the least takes his original from the lower part of the Emulgent it self. Yet sometimes it hath a branch carried to it from the trunk of the hollow Vein.

The middle part of these veins runs directly through the Loyns, resting upon the *Lumbal Muscle*, a thin Membrane only intervening; and thus having gone above half its journey, it branches out and distributes it self to the near adjoyning filmy parts of the Body. The uttermost part of these vessels is carried beyond the Midriff to the Stones, yet do they not pass through the *Peritonæum*, but descend with a small nerve and the Muscle called *Cremaster*, through the Duplicity of the Midriff; when it approaches near the Stones, it is joyned with an Artery: and now these Vessels which were before a little severed one from the other, are by a film rising from the *Peritonæum* closed up, and bound

bound both together; and so twisting up, like the young tendrils of a Vine, they are carried to the end of the Stones.

The arteries which are associated to these veins, take their original a little beneath the Emulgent vein, whence they descend downward, and a little from their beginning or original, they are joyn'd to these veins, till they are closed together by an *Anastomôsis* or Inosculation, ending like a Pyramid.

It has been generally taught, that there are several Inosculations of the Arteries, with the Veins in their passage, whereby the blood of the Veins and Arteries are mixed; but since the knowledge of the Circulation of the Blood, this Opinion has been rejected; for the blood in the Arteries goes down towards the Stones, and that in the veins ascends from them; and therefore if these two Vessels should open one into the other, the Blood in one of them must necessarily be thrust back, or else stopping, stretch and break the Vessels; but the truth is, the blood, both for the nourishment of the Stones, and the making of Seed, flows down by the Arteries only in an even course, without any windings and twinings, like the tendrils of Vines, so much talked of, as the excellent Anatomist *de Graef* says he has found by frequent inspection. The Veins carry back from the Stones, what of the blood remains from their nourishment, and making of Seed, and these indeed come out of the Stones, with a vast number of Roots, whereby they suck up the said Blood, and are most admirably interwoven, and inosculated one with another, till about four or five fingers breadth above the Stone, which space is called the Pyramidal Body.

Two things are to be noted. First, That these sper-
matic Veins have from their rise to their end several

Valves, which open upwards, and so suffer the Blood to ascend towards the hollow Vein, but not to return back again. Secondly, That tho' the Spermatick Arteries go a direct course in Men, yet in Brutes they are more complicated, and twisted with the Veins, but without any opening of one into another. There are Nerves and Lympheducts, that pass into the Testicles together with the Vessels of preparation.

C H A P. II.

The Use of the preparing Vessels.

THE Use of those Vessels which are called the Vessels of Preparation, is chiefly to attract out of the hollow Vein, or left Emulgent, the most pure and exquisitely concocted Blood, which is most apt to be converted into Seed ; which they contain and prepare, giving unto it a certain rude form of Seed in those parts that lie as it were in certain pleights or folds, which they do by a peculiar property bequeathed to them.

Another Use of them is gathered by their situation ; for as they are now situated, that is to say, the right Vein coming from the *Hollow Vein*, and the left from the *Emulgent* : This inconvenience is avoided, that the left Vein is not forced to pass over the great Artery, and so be in danger of breaking, by reason of the swift motion of the Artery. Moreover, there being a necessity that Male and Female should be begot, it is fit that there should be Seed proper for the generation of both Sexes, whereof some must be hotter, and some must be colder ; and therefore Nature hath so ordered it, that the hotter Seed should proceed from the right Vein for the generation of man, and the colder from the left, for the generation of Females. The left

Vein

Vein hath also this property to draw from the *Emulgent* the more serous and less pure Blood, to the intent that the serous humour might stir up Venery by its salt and acrimonious substance; and therefore it is observed, that those who have the left Stone bigger, are most full of Seed, and most prone to Venery.

These Veins are so far from preparing the Seed, as that they only bring back, what was superfluous from the making it. And indeed the Arteries in Men do no more merit the name of preparing Vessels, in regard to the Seed, than the Gullet in respect of the Chyle, or the chyliferous thoracick duct, in regard to the Blood. But however we continue the old Names, declaring only against the reason of them.

C H A P. III.

Of the Parastatæ, or Vessels where the Blood is first changed.

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TH E S E four Vessels after many ingraftings and knittings together, seem at length to become only two bodies, full of little crimplings like the tendrill of a Vine, white, and in the form of a Pyramid, resting the right upon the right Stone, and the left upon the left Stone. These are called *Parastatæ*, which, as they stand, pierce the tunicles of each Stone with certain fibers or extraordinary small Veins, which afterwards disperse themselves through the body of those Stones. The substance of these *Parastatæ* is between that of the Stones, and that of the *Preparing Vessels*; for they neither altogether consist of Membranes, neither are they altogether *Glandulous* or *Kernelly*.

Upon the Stones, as yet clad with the *tunica albuginea*, are fixed the *epididymidæ*, called also *Parastatæ*; these do not differ from the Stones, only these consists

of divers ducts, but those, after their six or seven Roots, that rise out of the Stone, are united, (which they are in a short space) but of one, only a little thicker, and the *Parvatae* differ not from the *vasa deferentia*; having, that those go by a winding passage; and these by a freight, and that those are a little softer, and narrower.

C H A P. IV.

Of the Testicles in general.

TH E Stones are in number two, very seldom one, and much seldomer 3 or 4. The situation of the Stones in Men is without the Midriff, at the root of the Yard under the belly; and that for two causes, to keep men more chaste; it being observed, that those creatures which carry their stones within their Bodies, are more salacious, and bring forth in great numbers.

Their bigness is not always alike in all Creatures, but in men as big as a Pigeons Egg, or as a small Hens Egg; and commonly the left is bigger than the right.

In the Anatomy of the Stones, divers things are to be considered. Their Tunicles, or the skins in which they are wrapt, as well those which are common to both, as those which are peculiar to either; next, the muscles; then, the substance of which they are composed; and lastly, the Vessels which are dispersed through the body of the stones.

The Stones in Latin, are called *Testes*, either because they testify one to be a Man, or because amongst the *Romans*, none could bear witness but he that had them. They have a peculiar substance, such as is not in all the Body besides, whitish and soft, made up of
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an innumerable little Ropes of Seed carrying Vessels. There is no cavity in them, but those said Vessels are continued to one another, and carry the Seed in their undiscernable hollowness. *Hippocrates* held the right to be bigger and hotter than the left, and therefore called it the Male-getter, and the left the Female-getter; these fancies seem ridiculous, seeing there is no such difference of their bigness, and that their Vessels are common; they have Arteries and Veins from the preparing Vessels, which some have thought to reach only to the inmost coat, because they are not conspicuous in the inner substance; but that comes to pass, by reason that the arterial Blood presently loses its colour, and, by the seminisick faculty of the Stones, is turned into Seed, which being whitish, of the same colour with the Vessels, makes them undiscernible; yet in those men, that have died of languishing Diseases, and whose Stones have their faculty impaired, *Diemerbroeck* says, that he has often seen Blood-bringing Vessels in the inmost parts of the Stones, and has shew'd them to many, in the publick Anatomick Theatre: As to Nerves, *Dr. Willis* affirms, that he could never observe more to go to them, than one from a vertebral pair, and that too was most of it spent upon the Muscle *cremaster*. Concerning the Use of this Nerve, there is a great Controversie, *Dr. Glisson*, *Dr. Wharton*, and others, will have it convey a seedy Juice, which makes the greatest part of the Seed: But *Dr. Willis* is of another Opinion; however the Seed must needs consist of a nervous Juice, and plenty of Spirits brought from the Brain, because of the great weakness, and enervation that is induced upon the Brain, and Nerves, by too great an use of Venery.

Lympheducts they have also, arising from betwixt
 B 4 their

their coats, and ascending upwards into the belly with the *Vasa Deferentia* : these have many valves looking upwards, which hinder any thing from descending by them to the Stones, but permit the Lympha to ascend, which they convey into the Chyliferous Vessels.

CHAP. V.

Of the Tunicles of the Stones.

THE *Tunicles* are wrapt up in divers coverings about the number of which there hath been great dissention. But they are now reduced to five, whereof two are common, and are called *Scrotum*, and *Dartos* ; three particular, the names of which are *Elytroides*, *Erythroides* and *Epididymis*.

The first of these, which is like a Satchel or Purse, and is common to both, consists of a skin and a cuticle. This contains the two Stones like a Purse, and is obvious to the touch. The skin of this part differs from any other part of the skin which covers the body : for whereas that is stretched out and spread close over the body, this is more loose, and made to stretch out, or to be wrinkled up together as occasion is ; that is, as the stones either ascend, or descend : they ascend commonly in the time of Conjunction ; they descend in Fevers, weakness of the *Testicles*, or by reason of old age.

The second Tunicle,

The second is called *Dartos*, because it is easily separated from the others. In this, the *Testicles* lie as it were in a nest, wrapping them about more close than the *Scrotum* doth. It takes its original from the Fleshy Pannicle, which though it be thinner hereabouts than in any other part of the body, yet it is full of little veins and arterics.

The

The proper Tunicles, are, first the *Elytroides*, which is also called *Vaginalis*, by reason it supplies the office of a sheath. It takes its original from the production of the *Peritonæum*, for where the spermatick Vessels pass, they do not at all bruise the *Peritonæum*, but carry it down to the Stones, and so constitute or make this Tunicle. To know this Tunicle, and the original of it, is very necessary for Physick, because that hollownes, which the Processes of the *Peritonæum* do make for the passage of the spermatick Vessels, is sometimes dilated as far as the beginning, or source of this Tunicle, and both the small guts and the Kall fall down upon the Testicles, which is the cause of that kind of Bursiness, which by the Physicians is called *Enterocoele*. This Tunicle grows to that which is called *Dartos*, being joyned to it by many nervous fibres. Underneath this is a Tunicle, called *Erythroides*, or the red Tunicle; so called from the multitude of red veins which are sprinkled up and down in it. It rises from the other Membranes, and is encompassed without by the first proper Tunick.

The third, and that which immediately compasseth the stones, is that which is called *Epididymis*: it is white, thick, and strong, to preserve the soft and loose substance of the Stones. It riseth from the Tunicle of the seminal Vessels, being the thickest of all the Tunicles, and hath some few veins scattered up and down in it.

CHAP. VI.

Of the suspensory Muscles.

TO keep the Stones from oppressing, or stretching over-much the passages of the seminal Vessels,
Nature

Nature hath provided them two muscles for them to hang by, on both sides one, in form oblong and slender.

*The Original
of these Muscles.*

These Muscles derive their original from a thick membrane, which is joyned to the Hanchbone, in the further part of that region, where the hair grows; and is fastned to this bone with certain fleshy and straight fibres; where the oblique Muscles of the Abdomen or Midriff end, thence reaching down upon the superiour Members of the Testicles, they are extended through the whole length of that round Body.

These Muscles are never seen in Women, being altogether useles, because their Stones are not pendent, but are inclosed within their bodies.

CHAP. VII.

Of the substance and temper of the Stones.

THE substance of the Stones is glandulous, or kernelly, white, soft, loose, spongy and hollow, having sundry vessels dispersed thorow them.

Now although the substance of the Testicles be most soft and moist, yet doth not this moistness constitute an uniform, or homogeneal body; for the substance of the Stones is wholly dissimilar, and full of fibres. These fibres also seem to be of a different substance from that of the Stones, being only cloathed with the flesh of the Stones, as the fibres of the Muscles are inwardly nervous, but covered over with the flesh of the Muscles. These fibres again differ in this, that the fibres of the Testicles are hollow, but the fibres of the Stones full and substantial. These fibres are said to come from the spermatie vessels, and thence branch themselves forth thorow the Testicles, by which that
part

part of the Seed, which is over and above what serves for the nourishment of the Testicles, is drawn forth and kept for procreation.

As concerning the temper of the Stones, they would sooner be thought cold than hot, if that Maxim, were true, that, *All white things are cold, and all red things hot.* Notwithstanding, because nature is known to abhor all coldness in the work of generation; Therefore we must presume to affirm the temper of the Stones to be hot, for they always abound with blood, and a pure spirit that can never be without heat: besides that, heat is requir'd for the concoction of this blood, and the changing it into seed; yet, it is very temperate, as appears by the softness of the substance: for as coldness and driness is the cause of hardness, so heat and moisture is the cause of softness.

Nevertheless, we are to understand this, that the temper of the Stones are not alike in all, for in some they are far colder than in others. And therefore those, who have hot Testicles, are more salacious and prone to venereal actions, having the places near about much more hairy, and their Testicles much harder than others. Those that have their Testicles cold, find every thing contrary.

The greatest heat is in the right Testicle, because it receives more pure, and hotter blood from the hollow Vein, and the great Artery; the left colder, because it receives a more impure, and serous blood from the Emulgent Vein.

CHAP. VIII.

Of the Actions of the Testicles.

THE action, and use of the Testicles, is, *To generate Seed*, a gift which they obtain from an
inbred

inbred quality, which Nature hath bestowed upon them: For the blood being received by the spermatic Vessels, and there beginning to change its colour, is by and by received by the deferent Vessels, or the vessels which carry the blood so prepared to the Testicles; where it is for a while contained, and afterwards being carried to the Stones, is by them made Seed, and the last work perfected. And it may with more easiness be affirmed, that the Seed is generated by the Stones, because every like is said to generate its like; now the substance of the Testicles is very like the Seed it self, that is, white, moist, and viscous. Whether the Stones are the only efficient cause of the Seed is not here to be disputed, being only a nice point, and no way profitable. We shall rather with silence adhere to that opinion, which affirms the function of the Testicles to be the generation of the Seed, which is most likely; and proceed to the next.

CHAP. IX.

Concerning the Utility of the Testicles and their parts.

THE structure of the Testicles being thus known; it remains that we shew you their use. This is first discovered from their situation. For of those Creatures that have Stones, some have them in their bodies, as all Fowl; others have them without, though not pendent; others have them hanging downward, as men. Men therefore have their Testicles without their bodies for two causes; first, because it is required that the Testicles of the Male should be bigger and hotter than those of the Female; so that it were impossible for them to be contained within the body, because of their quantity. Besides, the Seed of the
Male

Male being the effective original of the Creature, and therefore hottest; it is also required that the Seed should be more abundant than could be contained in the Testicles, were they placed within the body: for the seminary passages must have been less, and the veins themselves would not have afforded such plenty of matter as now they do.

The motion of the Testicles is also to be considered; by which they move sometimes upward and sometimes downward. The one of these motions which is made upward is voluntary, as being made by the Muscles; but the motion downward is a forced motion, not hapning without the laxity of the Muscles; the Testicles, through their own weight, falling downwards. These Muscles are called *Cremasters*, their use being to draw up the Testicles to shorten the way of the Ejaculation of the Seed; as also to keep the vessels from being distended too far by the weight of the Testicles.

The use of the Tunicles is now to be spoken of; and first, of that which is outermost, and is called by the Latins *Scrotum*, being the purse wherein the Testicles are contained. It is made to wrinkle it self up, and to let it self loose, that it may be large enough for the Testicles when they swell with plenty of Seed, and to wrinkle up again, when the Testicles being emptied, and so becoming less, are drawn upward. The other Coats, or Tunicles, are also made for the defence of the Stones, but so thin and light that they should not oppress the Stones with their weight; that which is called *Erythroides* hath many veins for the nourishment of the adjacent parts. The *Epididymus* was made to wrap the Testicle round about, lest the Humid matter of the Testicle should flow about, and consequently be wasted.

CHAP. X.

Of the Vessels that cast forth their Seed.

THat passage which comes from the head of the Testicles to the root of the Yard, is called the Ejaculatory Vessel. This, as I said before, rises from the head of the Testicles, and joyning downward to the Testicle, descends to the bottom, and thence being reflected again, and annexed to the preparing Vessel, it returns again to the head of the Testicle; from thence it proceeds upward from the Testicles, till it touch the bone of the small guts, still keeping close to the preparing Vessel, till it pierce the production of the *Hypogastrium*. Thence tending downward through the hollownes of the hip, it slides between the bladder and the streight Gut, till it reach the glandulous *Prostatæ*, or Forrestanders, and fix it self at the foot, or root of the Yard, and there end. It is not all one at the beginning, and at the end; for at the beginning, while it remains among the Tunicles of the Testicles, it is full of windings and turnings; near the end, it hath many little bladders like to warts.

Now we must understand that these Seminary Vessels do not only contain the Seed, but they perfect and concoct it, having a feminifick, or Seed-making quality, which they borrow from the Testicles: There are other uses of these seminary Vessels, for, near the original of this vessel, that is to say, the head of the Testicles, many small passages, or as it were conduit-pipes, do stretch themselves forward into the body of the Testicle, into which the genital Seed that remains is remitted, and also drawn, or sucked from those passages; this seminary passage is at length wound above the Testicles, adjoyning all along, but

no where incorporated into the body of the Testicle, unless at the bottom, in which place it is thought that the Seed doth again insinuate it self into the Testicles through those hollow fibres: being thence propagated, and continually making supply to the Stones.

It is to be noted also, that these Vessels while they move to the root of the Yard, do not go by streight passages, which would be then very short but by crooked windings and turnings making the passages as long as may be, that they may have longer time to contain and prepare the Seed.

CHAP. XI.

Of the Seminary Bladders.

AT the end of the *Deferent* Vessels on both sides, are certain little bladders, knit, and joyned together, and placed between the Bladder and the right gut; the last of which, together with the seminary Vessel, is terminated in the *Prostatæ*, or Forestanders, by a little channel.

These Bladders have two severall uses; for they do not only strengthen the seminary Vessels where they end, but also seem to be the stores and magazeens of the Seed. They are many, that every time a man uses the act of Venery, he may have a new supply of matter from these severall vesicles. Thus that which is next the Yard being first disburdened, the second is the next time emptied, and so till all the store is spent; and, were it not for these vesicles, a man could not lie with a woman more than once.

In these Vessels such is the propensity of Nature to propagate, let the body be never so much emaciated, there is always found a lesser or greater quantity of Seed. They are hollow and round, to contain a
greater

greater quantity of Seed; they are also full of membranes, that they may be contracted or extended as the plenty of Seed requires; they are crooked and full of windings and turnings, that the Seed contained may not easily slip out.

These small Bladders are little Cells, like those in a Pomgranate, or something like a bunch of Grapes. *De Graef* compares them to the guts of a little Bird, diversly contorted. They consist of one thin membrane, thro' which some small twigs run, both of Veins, Arteries, and Nerves; they are about three Fingers breadth long, and one broad, but in some places broader, and some narrower, as they run in and out. They are two divided from one another by a little interstice, and they do severally, by a peculiar passage, cast the Seed contained in them into the Urethra: they are very winding, and consist of many little Cells, that they should not pour out all the Seed contained in them in one act of Copulation, but might retain it for several; they have no communication one with another, not even in their very opening into the Urethra, but the Seed that is brought to these little bladders on the right side issues by its proper passage into the Urethra, and that which is brought to the left likewise, so that if by any accident the bladders on the one side be burst or cut, as in cutting for the Stone they must needs be, yet those on the other being entire may still suffice for generation. When the Seed is cast out of these bladders in the act of generation, it passes out the same way it came in, which in this case may easily be, tho' it be unusual there should be a contrary motion in the same vessel; for when it comes in, it drills along gently without any force, but in Copulation when the Muscles of the Yard, and all the bordering parts

parts are much swelled, it is squirted out of them with some violence, and passing along their neck, ouzes thro' a Caruncle like quick Silver thro' leather into the *Urethra*, or Duct of the Yard, that is common both to the Seed and Urine. I say, it ouzes from the necks of the Bladders thro' a Caruncle into the *Urethra*; for there is one placed as a valve before the Orifice of each of them, partly to hinder the coming of the Urine into them, partly to hinder the involuntary effusion of the Seed. Now tho' the little holes thro' which the Seed passes out of the necks of the small bladders into the *Urethra*, be naturally almost imperceptible, yet, if they be either eroded by the acrimony of the Seed, contracted by impure Copulation, or if of themselves they be weakened and so become more Laxe, as sometimes happens to old or impotent Men that use Copulation too frequently; then there happens a Gonorrhea, or continual Flux of Seed.

CHAP. XII.

Of the kernelly Prostatæ, or Forestanders.

THE glandulous *Prostatæ*, or Forestanders, are two little Testicles, as it were seated at the foot of the Yard, a little above the Sphincter of the Urinary Vessels; they are wrapt about with a membrane, which doth also cloath the seminary Vessels and vesicles: before and behind they seem more flat, on the sides they are more round; they have a substance like other kernels, loose and spongy, only they differ from them by reason of their whiteness and hardness; they are endued with an exquisite feeling, to stir up greater desire of Copulation. These *Glandulæ* or kernels have certain pores that open themselves into
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the *Urethra*, through which the Seed (these Forestanders being squeezed by the lower Muscles of the Yard) distils into the Yard.

The use of these Kernels are partly to beget an oily, fat, and slippery substance, with which the urinary passage is sometimes anointed, to defend it from the acrimony both of the Seed and Urin, and to keep it always moist.

The other use is taken from the name of *Prostatæ*; which word, in the singular number, signifies a Tutor or Defender; for they are there placed to preserve and strengthen the ends of the Deferent Vessels, lest by overmuch distention of the Yard, the Seminary Vessels should be either burst, or moved out of their places.

They have a third use: For, being placed between the Bladder and the right gut, they serve instead of Cushions for the Vessels to rest upon, and to guard them from all compression: Hence it happens sometimes that those who are very much bound in their bodies, while they strain themselves over-vehemently, do now and then void a kind of Seed, which happens by a violent compression of those parts.

The Prostats, in English, standers by, or waiters, are placed near to the Seed-Bladders. *DeGraef* calls them the glandulous body, supposing them to be one body, and only divided by the common ducts of the seed-bladders, and the *vasa deferentia* coming through the midst of it. They are of a white, spongy, glandulous substance, about as big as a small Walnut, encompassed with a strong and fibrous Membrane from the Bladder, to the beginning of whose neck they are joined at the root of the Yard; in shape they come nearest to an Oval, save that on their upper and lower part, they are a little depressed, and in that end, whereby

whereby the *vasa deferentia* enter, they are somewhat hollow like a Tunnel.

The sphincter Muscle of the Bladder encompasses them so, that for so far as they cover the neck of the Bladder, the sphincter touches it not, they coming between. They have all sorts of vessels which run chiefly on their out-side, in the inner part, they have ten or more small Ducts, which unload themselves into the *Urethra*, by the sides of the great Caruncle, thro' which the Seed passes from the Seed Bladders into the *Urethra*; but themselves have each one, a small one to stop its Orifice, least the liquor that is contained in the Prostats, should continually flow out, or the Urine flow in: and these small Ducts, I suppose, are continued from those small Bladders which are seen in the Prostats of those that dye suddenly, after having had to do with a Female; for in such, the spongy part of the Prostats is very full of a thin liquor, and in their inner part may be found the same small bladders, which if you press upon, they will discharge themselves into the above said Ducts. There is a great variety of Opinions, what the liquor in them should be, or what is their use: Some think that the Seed that flows from the Testicles, is further elaborated here; but that cannot be, because the *vasa deferentia* deposit nothing in them, but all into the small Seed Vessels. Others think, that there is separated from the Blood in them, an acrimonious and serous humour which serves for Titulation, or causing the greater pleasure in Venery. As to this, *de Graef* appeals to the taste of it, which has nothing of Acrimony in it. Dr. *Wharton* thinks they make a particular kind of Seed, as the Stones do another, and the Seed Bladders a third; that these last make a different Seed from that made in the Stones, is

grounded on a mistake in Anatomy, viz. That the *vasa deferentia* have no communication with the Seed-Bladders, whereas they apparently open into them, and despoſite in them all the Seed they contain; that the Proſtats make a peculiar ſort, he endeavours to prove, becauſe gelded Animals emit ſome Seed; but tho' they do emit ſomething, it is not neceſſary it ſhould be any true Seed; or if it be, it may well be ſuppoſed to proceed from the ſmall Seed-Bladders that were full when the Animal was gelt; for this reaſon it has been obſerved, that preſently after gelding, they have ſometimes got the Female with Young, but not afterwards when that ſtock was ſpent. Others think they make an oily and ſlippery humour, which is preſſed out upon occaſion to beſmear the *Urethra*, to defend it from the acrimony of the Seed and Urine, and leſt it ſhould dry up. *De Graef* believes, that the Humour that is ſeparated in the Proſtats, ſerves for a vehicle of the Seed, which flowing but in ſmall quantity, thro' ſmall Pores into the *Urethra*, it was neceſſary, that this Humour ſhould be mixed with it, that it might the better reach the Womb; whatever this Humour be, it is ſqueezed out, partly by the ſwelling and erection of the Yard, and partly, by compreſſion of the ſphincter of the Bladder, that girds the Proſtats about: Theſe Proſtats are often the ſeat of a *Gonorrhœa*, and the Humour they contain, is that which flows out in the running of the Reins; for if it were true Seed, they could never endure a *Gonorrhœa* ſo long, ſome thirty Years, without being much waſted, the flux being ſo much as ſometimes it is.

C H A P. XIII.

Of the structure of the Yard.

THE structure of the Yard is not unknown; that is to say, at the root of the share-bone in the hinder part of the *Hypogastrium* or lower part of the belly, where the hair grows; which bone is called, *Os pubis*. Though the greatest part of it, is not pendent without, but adjoining to the *Podex*, is situated near the joining of the share-bone, being fast knit to it in the *Perinaeum*, or space between the Cods and the Fundament; the other part is pendent and is seen hanging outward. This situation is most appropriated to the manner of the act of generation, usual and peculiar to men, who do not couple after the manner of Beasts. The figure of it is in a manner round, though not exactly; broader in the upper part which is called the back of the Yard.

The thickness and longitude of the Yard is so much as is required for Procreation; yet it is not so long as in many other creatures. Yea, and in several men there is a very great diversity; little men being for the most part, best provided in that part: It is a general received opinion, that the often use of Venery doth increase the quantity of it in all dimensions.

The Yard will also be longer, if the Navel-strings are not bound up, or knit too close by the Midwife, in Children that are newly born; but at some distance from the Navel: This happens by reason of the Ligament coming from the Navel to the bottom of the Bladder; which if it be too much abbreviated, draws up the Bladder, and consequently shortens the Yard; but if the Navel-string be left at a longer distance, the *Urachus* is enlarged, and consequently the Yard hath

more liberty to extend it self; And therefore the Midwives are from hence advertised, that they do not spoil the harvest of generation, by cutting the sinde too short.

As to the substance of the Yard; it is not of a bony substance, as in Dogs, Wolves, or Foxes; for so it would become always hard and erected, and hinder men from all business but the act of Venery: Neither is it gristly, for so it could neither erect it self, nor flag, when occasion required: Neither is it full of veins, for so it could not be emptied and repleted on such a sudden as often happens; besides, the Tunicles of the veins are so thin, that they could not suffer so great a distention; neither can it be full of Arteries, because it wants a continual pulsation; neither can it consist of Nerves, because they having no hollownes, cannot be extended and loosned, as it must of necessity happen to the Yard. It is therefore necessary that the Yard should have such a substance, as is not peculiar to any part of the body. It is to be understood, that there do concur to the framing of the Yard, two nervous bodies, the passage for the Urine which is called *Urethra*, the *Glans* or Nut of the Yard, four Muscles, the Vessels, and the skin.

Here doth arise a question, why the Yard hath not any fat? Which is in brief, thus; because that there should be no hindrance to the perfect sense of the Yard, which could of necessity not be avoided, if that member were subject to any obesity; the fat being subject to be melted by frication.

C H A P. XIV.

Of the several parts constituting the Yard.

AMONG the parts that compose the structure of the Yard, is that skin which with its cuticle, and

and fleshy pannicle, is common not only to this, but to other members ; only it hath this peculiar to it self, that it may be reflexed, and drawn back from the Nut of the Yard. This skin that turns back is called the *Præputium* ; because that part in circumcision was cut away ; with which *prepuce*, the Nut of the Yard is covered.

The *Glans* or Nut of the Yard is a fleshy part, soft, thin, repleat with blood and spirits ; endued with an exquisite sense ; something sharp and acute at the end. This is fastned to the *prepuce* at the lower part by a certain ligament, which is therefore called the bridle, or the *filet*, which commonly is broken in the first venereal assaults, which are for the most part the most furious.

The Nut of the Yard.

The greatest part of the Yard is constituted by two nervous bodies, on both sides one, which terminate both together in the Nut. They rise from a two-fold original, leaning or resting upon the Hip, under the Share-bone ; whence as from a sure foundation they go on, till they arrive at the nut of the Yard.

The two nervous bodies.

They consist of a double substance, the first is nervous, hard, and thick ; the inner part black, loose, soft, thin, and spongy. It is called the *Nervous pipe*. These two bodies are joyned together by a certain membrane, thin, yet nervous ; which is strengthened by certain overthwart fibres, being there placed in the likeness of a Weavers shuttle : and though in their original they are separated the one from the other, that there might remain some certain space for the *Urethra* ; yet they are joyned together about the

Their substance.

middle of the Share-bone; where they lose about the third part of their nervous substance.

The interiour substance, which is wrapt about by the exterior nervous substance, hath this worthy observation, That there appears stretched, through the whole length of it, a thin and tender Artery, proportionable to the bigness of the body which is diffused through the whole loose substance of the Yard, reaching as far as the root of the Yard. Besides these two, there is another body which lies between these two, as proper or rather more peculiar to the Yard than they are. This is a pipe placed at the inferiour part of the Yard, being called the *Urethra*, though it be a passage as proper to the Seed, as to the Urine; which is encompassed by the two fore-mentioned bodies. This is a certain Channel produced in length, and running through the middle of those nervous bodies, consisting of the same substance that they do, being loose, thick, soft, and tender; every way equal from the neck of the bladder to the nut of the Yard, saving that it is a little wider at the beginning, than it is toward the place where it ends, which is at the head of the *Glans* or nut of the Yard.

The holes of the Urethra.

At the beginning of this Channel there are three holes; one in the middle, and something bigger than the other two, arising from the neck of the bladder; the other two, on both sides one, being something narrower, proceeding from the passage that goes out of the seminary vessels, and conveys the Seed into this Channel.

This is further to be noted in this place, that in the Channel, where it is joyned to the *Glans*, together with the nervous bodies, there is a little kind of cavern,

vern, in which sometimes either putrid Seed, or any other corroding humour, happens in the *Gonorrhœa*; being collected, it is the cause of ulcers in that part, the cause of very great pain: and it many times also comes to pass, that there is a certain little piece of flesh which grows out of this Ulcer, that oftentimes stops the passages of the urine.

To the structure of the Yard, there do moreover occur two pair of Muscles, one more short and thick, proceeding from a part of the Hip, near the beginning of the Yard, and being of a fleshy substance: The use of these two Muscles, is to sustain the Yard in the erection; and to bend the fore part of the Yard, which is to be inserted into the womb: the other pair is longer, and rises from the Sphincter of the Fundament, where they are endued with a more fleshy substance, being in length full as long as the Yard; under which they are carried downward, ending at the sides of the *Urethra*, about the middle of the Yard. Their use is to dilate the *Urethra*, both at the time of making water, and at the time of Conjunction; lest it should be stopped up by the repletion of the nervous bodies, and so stop up the passage of the Seed. They are also thought to keep the Yard firm, lest it lean too much to either side, and also to press out the Seed out of the *Prostatæ*, or Forestanders.

*The Muscles
of the Yard.*

There are Vessels also of all sorts in the yard: first of all, certain Veins appearing in the external parts, and in the cuticle; which do branch themselves out from the *Hypogastrium*. In the middle, between the space of the fibres, they send out certain branches from the right side to the left, and from the left to the right. These veins swelling with a frothy blood and spirit, erect

*The Vessels of the
Yard.*

erect the Yard. There are also certain nerves which scatter themselves from the pith or marrow of the Holy-bone, quite through the yard, bringing with them the cause of that pleasure and delight, which is perceived in the erection of the yard.

CHAP. XV.

Of the Action of the Yard.

THE main scope of Nature in the use of the Yard, was, the injection of Seed into the womb of the Woman, which injection could not be done, till the Seed were first moved; neither could the Seed be moved but by frication of the parts, which could not be done, till it were sheathed in the Womb; nor that neither, till the Yard were erected.

This distention is caused by repletion; which is caused by the plenty of Seed: Secondly, by superfluity of wind, which if it be too violent, is the cause of *priapism*: A third cause proceeds from the abundance of Urine contained in the Bladder. Sometimes, the heat of the reins is a cause thereof.

CHAP. XVI.

Of the use of the Yard in general.

THE Yard is situated under the Midriff over against the Womb. And is also placed between the thighs, for the greater strengthening of it in the act of copulation: neither is this the only strength which it hath, for at the lower part it appears more fleshy, which flesh is altogether muscely, for the greater strength thereof. Neither is it only contented with this Muscely flesh, it having two Muscles also for the same purpose, on both sides to poise it even in the

the act of erection ; which though they are but little, yet are they exceeding strong.

The figure of the Yard is not absolutely round, but broader on the upper side, lest it should be hindered by the the convexity of the superior part, in the casting forth of the Seed.

Concerning the bigness of the Yard, it is by most esteemed to be of a just length, when it is extended the breadth of nine thumbs.

C H A P. XVII.

Of the use of the parts constituting the Yard.

THE first thing in the constitution of the Yard, that offers it self to view, is the *Skin*, which is long and loose, by reason that the Yard which is sometimes to be extended, and sometimes to fall down again, so requires it. The extremity of the skin is so ordered, that it sometimes covers the *Glans*, and sometimes draws back ; that, whilst it covers the Nut of the Yard, it may defend the Yard from frication, or provoking the motion of the Seed.

Moreover, this skin in the act of copulation, shuts up the mouth of the Womb and hinders the ingress of the cold air. Concerning the two nervous bodies, constituting the substance of the Yard ; their use is for the vital spirit to run through the thin substance of them, and fill the Yard with spirits. Moreover, by their thickness, they do prevent the two hasty emptying and flying out of the spirits which are to stay in, for the greater and longer erection of the Yard.

The use of the *Urethra* is for the passage of Seed and Urine through it. The substance of the *Urethra* is much of the same with the two former bodies ; the in-
side

side being more thin and loose, the outside more nervous and thick; which is so ordained, that it may be more apt to be erected with the Yard. It goes forward from the place where it begins, to the end of the Spermatick Vessels, and the neck of the bladder, and the warty Forestanders, where there arises a thin and tender membrane, which the Chyrurgeons ought to take a great deal of care lest they break, while they thrust their Syringes toward those parts; It is endued with an exquisite sense to stir up pleasure and venereal desire.

*The use of the
Glans.*

As to the substance of the *Glans*, it is the same with that of the Yard; only it is not envelop'd with any nervous body. For this ought to be repleted and increased, but not hardened; lest it should injure the bone of the Womb, by rubbing too hard upon it.

The figure of the *Glans* is such, that at the top where it is most acute, it hath a hole for the issuing forth both of Seed and Urine, which part coming to the mouth of the Womb, casts the seed into that concavity, at which time the neck of the Womb with her overthwart fibres, seems to take hold and embrace the *Glans*; and, that it might take the better hold, Nature hath framed a round circle at the bottom of the Yard, for that purpose, with a convenient jetting out round about from the body of the Yard; by the benefit of which circle, the Seed is kept in the womb, and not suffered to flye out. Lastly, the *Glans* is so constituted, as if all the actions of the Yard consisted in the *Glans*; whether in the act of erection, or copulation; or as to the pleasure which a man perceives, that lies all in this place.

fig. 1.

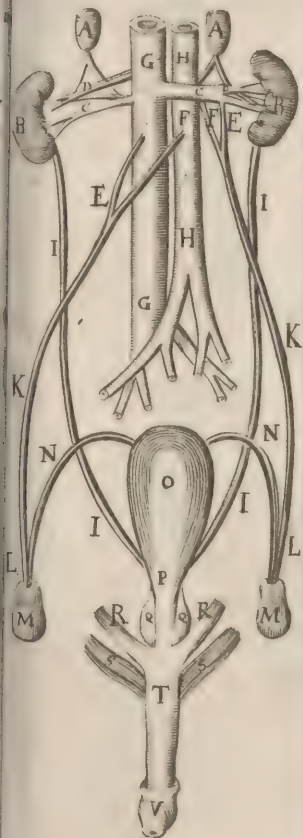
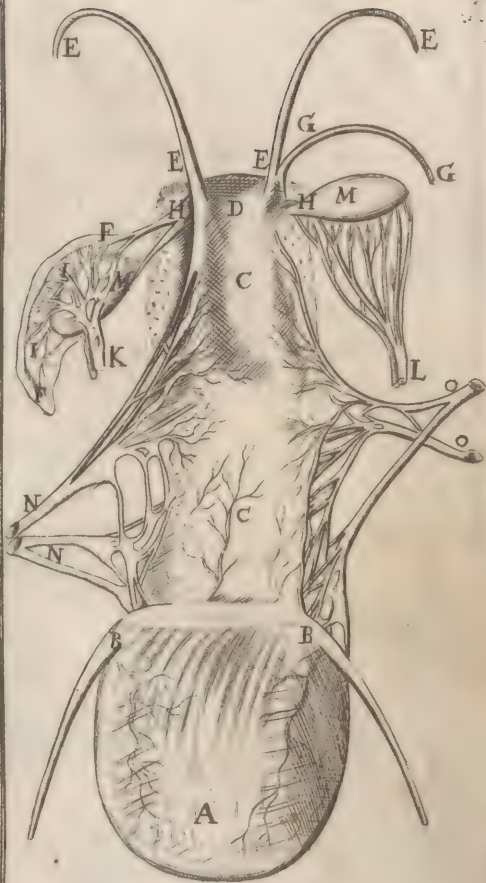


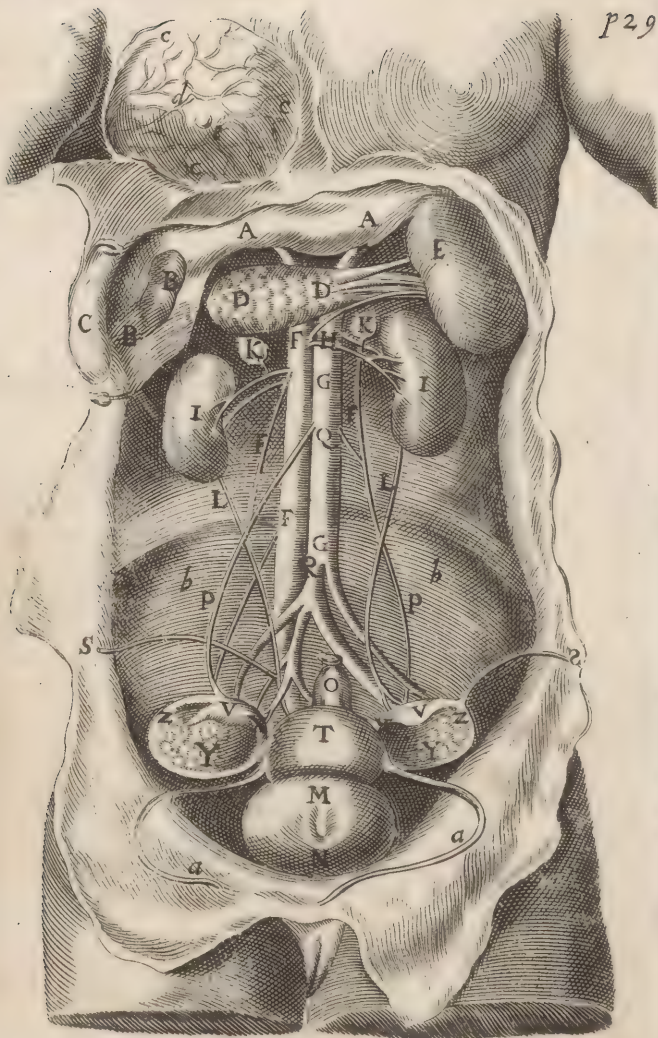
fig. 2.

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S E C T. II.

C H A P. I.

Of the Genitals of Women.

AT the lower part of the belly appears the *Pubes*, or, the Region of the hair. Under this place are, as it were, lips of flesh, which in women that are ripe for man, are clad with hair at the upper part, because of the heat and moisture of the place ; and this part is that which is most properly called the *Privy-member*, being the exterior orifice, into which the Yard of the man enters. In the middle it hath a cleft, on both sides of which are two fleshy protuberances, beset with hair, being two soft oblong bodies composed of skin and a spongy kind of flesh.

The parts that offer themselves to view, without any diduction, are the great chink, with the lips, the mountain of *Venus*, and the hairs. The great chink is called *Cunus* by *Galen*, by *Hypocrates Natura*, and by many other names, invented by lustful Persons, and lascivious Poets. It reaches from the lower part of the *os Pubis* to within an Inch of the Fundament, being by Nature made so large, because the outward skin is not so apt to be extended in Travel, as the membranous sheath ; it is less and closer in Maids, than in those that have born Children ; it has two lips, which towards the *Pubes* grow thicker and more full, or protuberant, and meeting upon the middle of the *os Pubis*, make that rising, which is called the hill of *Venus* ; its outward substance is skin covered with hair ; as the lips are : the inner substance

stance of this hill, which makes it bunch so up, is most of it fat, and serves, as it were for a soft Cushion in copulation, to hinder the bone of the *Pubes* of the Man and Woman to hit one against the other ; for that would be painful and disturb the venereal Pleasures. Under this fat lies that Muscle, that straitens the Orifice of the sheath.

CHAP. II.

Of those parts called Nymphæ, and the Clytoris.

THE *Nymphæ*, or wings, are a membrany, or filmy substance, soft, and spongy, and partly fleshy ; they are of a ruddy colour, like the comb of a cock under his throat ; they are two in number, though in the beginning they are joyned together by an acute Angle ; where they produce a carneous substance, like the *Præputium* which cloaths the *Clytoris*. Sometimes these wings so far encrease, that there is many times need of incision ; a disease common among the *Egyptians*.

The *Clytoris* is a certain substance in the upper part of the great Cleft, where the two wings concur. This in Women is the seat of Venereal pleasure : It is like the Yard in situation, substance, composition, and erection, and hath something correspondent both to the *Prepuce*, and to the *Glans* in men. Sometimes it grows out to the bigness of the Yard, so that it hath bin observed to grow out of the body, the breadth of four fingers.

This *Clytoris* consists of two spongy and sinewy bodies, having a distinct original from the bone of the *Pubes*. The head of this is covered with a most tender skin, and hath a hole like the *Glans*, though not quite

quite through ; in which, and in the bigness, it differs only from the Yard. By a little drawing aside the lips, there then appear the *Nymphs* and *Clytoris*.

The *Nymphs* are so called, because they stand next to the Urine, as it spouts out from the Bladder, and keep it from wetting the lips ; they are also call'd wings ; they are placed on each side next within the lips, and are two fleshy and soft productions, beginning at the upper part of the privity, (where they are joined in an Acute angle, and make that wrinkled membranous production that covers the *Clytoris*, like a fore-skin,) and descending close all the way to each other, reaching but about half the breadth of the Orifice of the sheath, and ending each in an obtuse angle : They are almost Triangular, and therefore, as also for their colour, are compared to the thrills that hang under a cocks throat. They have a red substance, partly fleshy, partly membranous, within soft and spongy, loosely composed of small Membranes and Vessels, so that they are very easily stretched by the flowing in of the animal Spirits, and arterial Blood. The Spirits they have from the same Nerves that run thro' the sheath, and blood from one of the branches of the Iliack Artery: Veins they have also, which carry away the arterial blood from them, when they become flaccid. They are larger in old Maids than in young, and larger yet in those that have used Copulation, or born Children. They never, according to Nature reach above half way out from between the lips ; their use is to defend the inner parts, to cover the urinary passages, and a good part of the Orifice of the sheath ; and to the same purposes serve the lips.

Above betwixt the *Nymphs*, in the upper part of the privities, a part bunches out a little, that is called
Clytoris,

Clytoris, from a Greek word, that signifies lasciviously to grope the privities. It is like a mans Yard in shape, situation, substance, repletion with Spirits, and erection, and differs from it only in length and bigness : in some it grows to that length, as to hang out from betwixt the lips of the privities, yea, there are many stories of such, as have had it so long and big, as to be able to converse with other Women like unto men, and such are called *Hermaphrodites*, who, it is not probable; are truly of both Sexes, but only the Stories fall down into the lips, and this *Clytoris* is stretched preternaturally; but in most it branches out so little, as that it does not appear but by drawing aside the lips; it is a little long and round body, consisting like a mans Yard of two nervous, and inwardly black, and spongy parts that arise on each side from the bunching of the bone *Ischium*, and meet together at the Conjunction of the bones of the *Pubes*. It lies under the hill of *Venus*, at the top of the great Cleft, in Venerie; by reason of the two nervous bodies, it puffs up, and straightning the Orifice of the sheath, contributes to the embracing the Yard more closely. Its outward end is like to the *Glans* of a Mans Yard, and has the same name, and as the *Glans* in men is the seat of the greatest pleasure in Copulation, so is this in Women; It has some resemblance of a hole, but it is not pervious. It is most of it covered with a thin Membrane, by the joyning of the Nymphs, which is called the *Prepuce*. The *Clytoris* has two pair of Muscles belonging to it, the upper are round, and spring from the bones of the hip, and passing along the two nervous bodies, are inserted into them; these, by straitning the roots of the said bodies, do detain the Blood and Spirits in them, and so erect the *Clytoris*, as those in men do the Yard: the other arise from the Sphincter of the fundament; it has veins, arteries, and nerves.

C H A P. III.

Of the fleshy knobs, and the greater neck of the Womb.

PResently behind the wings, before we go far inward in the middle of the Cleft, there do appear four knobs of flesh, being placed in a quadrangular form, one against the other; they are said to resemble Myrtle-berries in form. In this place is incerted the Orifice of the bladder, which opens it self into the fissure, to cast forth the Urine into the common Channel. Now least any cold air, or dust, or any such thing should enter into the Bladder after the voiding of the Urine, one of these knobs is seated so, that it shuts the urinary passage. The second, is right opposite to the first, the other two collateral. They are round in Virgins, but they hang flapping when Virginity is lost.

The lips of the Womb being gently separated, the neck of the Womb is to be seen: In which, two things are to be observed; the neck it self, or the channel, and the *Hymen*, which is there placed: By the neck of the Womb, is understood the channel, which is between the said knobs, and the inner bone of the womb; which receives the Yard like a Sheath. The substance of it is sinewy, and a little spongy, that it may be dilated; in this concavity there are certain folds, or orbicular pleights; these are made by a certain 'Tunicle so wrinkled, as if a man should fold the skin with his fingers. In Virgins they are plain; in Women, with often copulation, they are oftentimes worn out; sometimes they are wholly worn out, and the inner side of the Neck appears smooth; as it happens to Whores, and Women that have often brought

The neck of the Womb.

The substance.

forth, or have bin overtroubled with their fluxes. In old Women it becomes more hard and grisly. Now though this Channel be something writhed and crooked, when it falls and sinks down, yet in time of the flowers and copulation, or in time of travel, it is erected and extended; and this over-great extension in Women that bring forth, is the cause of that great pain in Child-bed.

CHAP. IV.

Of the Hymen.

The Hy- **T**HE *Hymen* is a Membrane not altogether without blood, neither so tender as the rest, but more ruddy, and scatter'd up and down with little veins, and in a circular form; it is placed overthwart, and shuts up the cavity of the neck of the Womb. In the middle it hath a little hole, through which the *Menses* are voided. This at the first time of Copulation is broken, which causes some pain, and gushing forth of some quantity of blood; which is an evident sign of Virginity; for if the blood do not flow, there is a suspicion of a former deflowring.

The *Hymen* is a thin, nervous membrane, interwoven with fleshy fibres, and endowed with many little Arteries and Veins, coming acrots the passage of the sheath; behind the incertion of the neck of the bladder, with a hole in the midst, that will admit the top of ones little finger whereby the Courses flow; where it is found, it is a certain note of Virginity, but upon the first Copulation it is broke, and bleeds, and when it is once broke, it never closes again. This Blood is called the flower of Virginity, and of this the Scripture makes mention, *Gen. cap. 22. & 13. 21.* But tho'

a man when he finds these signs of Virginity, may be fully satisfied he hath married a Maid, yet on the contrary, it will not necessarily follow, that where they are wanting Virginity is also wanting; for the *Hymen* may be corroded by acrimonious fretting Humours, flowing thro' with the courses, or from the falling out, or inversion of the Womb, or sheath at least: It sometimes happens, even to Maids; for if a Maid be so inconsiderate, as to marry while her courses flow, or within a Day after, then both the *Hymen* and the inner wrinkled Membrane of the Sheath are so flabby and relaxed, that the Yard may easily enter without any lett, and so give suspicion of Unchastity, when really she is unblameable, saving for her imprudence to marry at that season. Sometimes the *Hymen* grows so strong in old Maids, that a Man is forced to make many essays, before he can penetrate it, and in some it is naturally quite closed up, and these by this means having their courses stopt, are in great danger of their life, if they be not opened by some Chyrurgical Instrument. Close to the *Hymen* lye the four Myrtle-berry Caruncles, so called from their resembling Myrtle-berries: The largest of them is uppermost, standing just at the Mouth of the Urinary passage, which it stops after rendring the Urine. Opposite to this in the bottom of the sheath, there is another, and one on each side; but of these four there is only the first in Maids, the other three are not indeed Caruncles, but little knobs made of the angular parts of the broken *Hymen*, roll'd into a heap by the wrinkling of the sheath: These three when the sheath is extended in Womens labour, loose their roughness, and become smooth, so that they disappear until it be again contracted, and indeed, the sheath near its outer orifice, has a Muscle near three Fingers broad, that upon occasion, contracts

it, so that Men and Women need not be solicitous concerning their Genitals being proportionable one to the other.

CHAP. V.

Of the Vessels that run through the neck of the Womb.

BETWEEN the Duplicity of the two Tunics, that constitute the neck of the Womb, there are many Veins and Arteries that run along, arising from those Vessels that descend on both sides the thighs, and are incerted into the side of the neck of the Womb: The great quantity and bigness of them deserves admiration; for they are much bigger than the nature and openness of the place seems to require.

The cause of the largeness of the Vessels.

The cause of this is twofold; first, Because it being requisite for the neck of the Womb to be filled with abundance of spirits, and to be extended and dilated for the better taking hold of the Yarn; there is required a great heat for these kind of motions, which growing more intense by the act of friction, doth consume a great quantity of moisture, so that great Vessels are requisite, and only able to make that continual supply that is needful.

There is another cause of the longness of these Vessels, which is this; Because that the monthly purgations are poured through those veins; for the flowers must not come only out of the Womb, but out of the neck of the Womb also. Whence it happens, that Women with Child do sometimes continue their purgations, because that though the womb be shut up, yet the passages in the neck of the womb are open.

This is also further to be noted in the neck of the womb, that as soon as ever your sight is entred with-
in

in the female fissure, there do appear to the view, two certain little holes or pits, wherein is contained a serous humour; which being pressed out in the act of copulation, does not a little add to the pleasure thereof.

The two holes, or pits, near the lips of the Pudendum.

This is the humour with which women do moisten the top of a mans Yard; not the Seed, but a humour proper to the place, voided out by the Womb.

C H A P. VI.

Of the Fabrick of the Womb.

TO the neck of the Womb, the Womb it self is adjoined in the lower part of the *Hypogastrium*, where the hips are widest and broadest; which are greater and broader thereabouts than those of men; which is the reason also, that they have broader But-tocks than men have.

The Womb is placed between the Bladder and the streight gut; being joined to the bladder and leaning upon the streight gut: where it lies as between two Cushions, this situation of the womb was fittest, that so it might have liberty to be stretched, or contracted, according to the bigness of the Fruit contained in it.

The Womb.

The figure of the womb is round, and not unlike a Gourd, that lessens, and grows more acute at the one end.

The figure.

The bottom of the womb is knit together by Ligaments of its own, which are peculiar: The neck of the womb is joined by its own substance, and by certain Membranes to the Share-bone, and the Sacred bone.

The bigness.

As to the bigness of it ; that varies according to the age or constitution of the body , and use of Venerie For it is much greater in Women that have brought forth than in those that are with Child, and after the birth.

It is of a substance so thick, as that it exceeds a thumbs breadth in thickness ; which after conception is so far from decreasing, that it increases still to a greater bulk and proportion.

The Fibres.

This substance, the more to confirm it is interweaved with all manner of fibres, streight, oblique, and overthwart.

The Vessels of the Womb are Veins, Arteries and Nerves.

The Veins.

There are two little Veins which are carried from the spermatick Vessels to the bottom of the womb; and two greater from the Hypogastricks, which go not only to the bottom, but to the neck. The mouth of these veins pierce as far as the inward concavity ; in which place the extremities of them are called *Acetabula* ; which in the time of the Flowers, gape and open themselves by reason of the great plenty and stream of blood, that pours it self from thence ; and therefore they are, at that time, most conspicuous ; in women with Child, that which is called the *Liver of the Womb*, is joined to them, that it might draw blood for the nourishment of the Child ; at which time their veins do so swell, especially in the time of, or near Delivery, that they are as big as the *Emulgent veins*, or at least half as thick as the *Hollow vein*.

The Arteries.

It hath two Arteries on both sides, the *Spermatick*, and the *Hypogastrick*, which every where do accompany the Veins. The

The Womb hath also divers little nerves knit together in form of a Net, which are carried not only to the interior part of the bottom of the Womb, but also to the Neck, and as far as the privities themselves; and that chiefly for sense and pleasure; for which cause there is a great sympathy between the Womb and the Head.

This is also further to be noted, that the Womb in its situation is not fixed and immovable, but moveable, by reason of two ligaments which hang on both sides from the Shore bone; and piercing through the *Peritonæum*, are joined to the bone it self, so that it sometimes happens that through these holes of the *Peritonæum*, which give passage to these ligaments being loosened, either the *Omentum*, or the Entrails, do twell outwardly, and cause the burstings either of the Caul or of the Guts, and sometimes it happens by reason of the looseness of these ligaments, that the womb is moved with such force, that it falls down; and in the act of Copulation is moved up and down; sometimes it moves upward, that some Women do affirm that it ascends as high as their Stomack. Now though the Womb be one continued body, yet it is divided into the *Mouth*, and the *Bottom*.

The *Bottom* of the Womb is called all that which, by still ascending, stretches it self from the internal Orifice to the end; being narrow toward the Mouth, but dilating it self by little and little, till it come at the entrails.

The *Mouth* of the womb, is that narrowness between the neck and the bottom; it is an oblong and transverse Orifice; but, where it opens it self, orbicular, and round; the circumference very thick, and of an exquisite feeling; and if this mouth be out of order, and be troubled with a Scirrhus brawn, or over-tightness,

ness, over-moisture, or relaxation, it is the cause of Barrenness. In those that are big with Child, there uses to stick to this Orifice, a thick viscous glutinous matter, that the parts moistned may be the more easily opened. For in the delivery, this *mouth* is opened after a very strange and miraculous manner, so that according to the bigness of the birth, it suffers an equal dilatation, from the bottom of the womb to the privy member.

CHAP. VII.

Of the preparing Vessels in Women.

The Vessels. **T**HE Spermatick Preparing Vessels, are two Veins, and two Arteries, differing not at all from those of men, either in the number, original, action, or use, but only in their *bigness*, and the manner of their *insertion*. For as to their number, there are so many veins, and so many Arteries as in men. They arise also from the same place as in men; that is to say, the right, from the trunk of the hollow vein descending; the left, from the left Emulgent.

There are two Arteries also, on both sides one, which grow from the *Aorta*; these both bring vital blood for the work of Generation.

As to the Longitude and Latitude of these Vessels, they are narrower and shorter in Women; only where they are wrinckled, they are much more wreathed and contorted than in men; for, the way being shorter in women than in men, Nature required, for stretching out these vessels, that they should be more wrinckled and crinkled than in men, that the blood might stay there in greater quantity, for preparation of the Seed.

*The Insertion
of the vessels.*

These vessels in Women are carried with an oblique course through the small guts to the Stones, being
wrapt

wrapt up in fatter membranes ; but in the mid-way they are divided into two branches, whereof the greater branch goes to the Stone, constituting the various or winding body, and those wonderful inosculation, the lesser branch ends in the womb ; in the sides of which it is scattered up and down, and chiefly at the higher part of the bottom of the womb, for nourishment of the Womb, and of the birth ; and that some part of the flowers may be purged out through those Vessels : now because the Stones of Women are seated near the womb, for that cause these vessels fall not from the *Peritonæum*, neither make they such passages as in men, neither reach they to the Share-bone.

The use of these Spermatic Vessels, is to minister to the generation of Seed, according to the ancient Doctrine ; but to the nutrition of the Eggs in the Stones, according to the new, and for the nourishment of the *Fetus*, and of the solid parts, and the expurgation of the courses ; in as much as blood is convey'd by the Arteries to all those parts, to which their Ramifications come, in which parts they leave what is to be separated, according to the law of Nature, the remaining blood returning by the Veins.

CHAP. .VIII.

Of the Stones in Women.

THE Stones of Women, although they do perform the same actions, and are for the same use as mens, yet they differ from them in situation, substance, temperament, figure, magnitude, and in their Covering.

Their Situation. They are seated in the hollow-ness of the *Abdomen* ; neither do they hang out as in men, but they rest upon

upon the Muscles of the Loins, and this for that cause that they might be more hot and fruitful ; being to elaborate that matter, with which the Seed of man engenders man.

In this place arises a Question, not *A doubt.* trivial ; whether the Seed of Woman be the efficient, or the material cause of generation ? To which it is answered, that though it have a power of acting, yet it receives the perfection of that power from the Seed of Man

The Stones of Women differ *Their figure.* from mens also, as to their figure, because they are not so round and oval as those of men, being in their fore and hinder part more depressed and broad, the external superficies being more unequal, as if a great many knots and kernals were mixed together. There is also another difference, as to the subject, because they are softer and moister than those of men, being more loose and ill compacted.

Their bigness and temper. Their magnitude and temperament do also make a difference : for the Stones of Women are much colder and lesser than Mens ; which is the reason that they beget a thin and watry Seed.

Their coverings also do make a difference : for mens are wrapt up in divers Tunicles, because being pendent outward, they were otherwise more subject to external injuries ; but the stones of women have but one tunicle, which though it stick very close to them, yet are they also half cloathed over with the *Peritonæum.*

They have but one membrane, that encompasses them round, but on their upper side, where the preparing Vessels enter them, they are about half way involved

volved in another membrane that accompanies those Vessels, and springs from the *Peritonæum*. When this cover is removed, their substance appears whitish, but is wholly different from the substance of Mens Stones; for mens are composed of Seed-vessels, which, being continued to one another, are twenty, or thirty ellis long; if one could draw them out at length, without breaking: but Womens principally consist of a great many membranes, and small fibres loosely joined to one another; among which, there are several little bladders full of a clear Liqueur, thro' whose membranes, the nerves, and preparing Vessels run. *Galen* and *Hypocrates*, and their followers, imagine the Liqueur contained in these Bladders to be Seed; but from *Dr. Harvey* downwards, many learned Physicians, and Anatomists, have denied that Women have Seed. Some Women, says *Dr. Harvey*, send forth no such humour as is called Seed, and yet they conceive; for I have known several Women, says he, that have bin fruitful enough without such emission, yea, some that after they begun to emit such an humour, tho' indeed they took greater pleasure in Copulation, yet grew less fruitful than before. There are also infinite instances of Women, who tho' they have pleasure in Copulation, yet send forth nothing, and notwithstanding conceive. It is moreover to be observed, that the humour is cast out, and issues most commonly from about the *Clytoris*, and Orifice of the privities, and very rarely from any depth within the neck of the Womb, but never within the Womb it self, so as that it should be there mixed with the mans Seed; besides it is not ropy and oily like Seed, but serous like Urine. We must therefore agree with that new, but necessary Opinion, that supposes these little Bladders to contain nothing of Seed, both because the

Liquor

Liquor is sent forth in a greater quantity, than can be supplied from them, and also, because they have no passage, whereby the Liquor contained in them might issue out; for if you press them never so hard, unless you burst them, nothing will pass out of them; therefore it must be concluded, that they are truly Eggs, Analogous to those of Fowl, and other Creatures, and that the Stones so called are not truly so, nor have any such Office, as those of Men, but are indeed an *Ovarium*, wherein these Eggs are nourished by the blood Vessels, dispersed through them, and from whence one or more, as they are fecundated by the Mans Seed, separate, and are convey'd into the womb by the *Fallopian tubes*. If you boyl these Eggs, their Liquor will have the same colour, taste, and consistency with the white of Birds eggs, and their difference in wanting shells is of no moment; for Birds eggs have need of a shell, because they are hatched without the Body, and are exposed to external injuries; but these of Women, being fostered within their body, have no need of other fence than the Womb, whereby they are sufficiently defended. These Eggs in Women are commonly towards the number of twenty, in each Testicle, whereof some are far less than others: The objection of the *Galenists* against the *Aristotelians*, (*viz.* That the Stones of Females must needs make Seed, because, when they are cut out, barrenness always follows) will be sufficiently obviated by this new Hypothesis, that agrees to the necessity of the stones so far, as to affirm, that the little Bladders contained in them, become, when they are impregnated by the masculine seed, the very conceptions themselves, which would be in vain to expect, if the female were castrated.

C H A P. IX.

Of the deferent, or Ejaculatory Vessels.

THE Deferent Vessels are two blind passages, on both sides one, nothing differing in substance from the spermatick Veins. They rise in one part from the bottom of the Womb, neither do they reach from their other extremity, either to the Stone, or to any other part; but are shut up, and unpassable, adhering to the womb, just as the blind Gut adheres to the Colon; but winding half way about the Stones, are every way remote from them, no where touching them; only are tied to them with certain Membranes, not unlike the wings of Bats, through which certain Veins and Arteries, being produced from the Stones do run; and end in these passages. Where they begin, at the bottom of the womb, they are hollow and large; but as they proceed further on, they grow narrower, till, near their end, they do again obtain a larger bigness; these two passages thus running from the corners of the womb to the Stones, are taken only to be certain ligaments, by which the Stones and the Womb are strongly knit together; and these ligaments in Women, are the same things with the *Cremasteres* in men.

Galen and most of the Antients counted these short processes, that go streight from the Stones to the bottom of the Womb, to be ejaculatory Vessels, and that the seed was cast from the Stones thro' them into the bottom of the Womb, and some others have thought, they have found a small pipe passing on each side out of these processes, by the sides of the Womb to its neck, into which they were inserted, and opened near its Orifice. By the former it was supposed, Women not with Child did cast their seed into the bot-

tom

tom of the Womb, and by these latter, such as were already impregnated; for that if it should have issued into the bottom of the womb, where the conception was, it would have corrupted, to the great prejudice of the *Fœtus*. But many accurate Anatomists have not bin able to find the least foot-step of these latter ducts; and as for the former, seeing they have not any cavity, and therefore can have nothing of seed in them, we must conclude, that they are only ligaments of the stones to keep them in their place; and this may be proved farther, by observing that they come not into the inner cavity of the womb, but are knit only to its outward Coat, and there are only two holes in the bottom of the womb, that admit a probe, and those lead to the fallopian tubes, and not to these ligaments.

Seeing therefore, that those which have bin accounted ejaculatory Vessels, either are not to be found at all, or are found unfit for such an Office, and having withal rejected the Opinion of Womens having seed, and affirm'd, that that which makes the Conception, is one of those little bladders in the stones, dropping from thence, and conveyed into the womb, we must enquire by what way they can pass; for if the above-said ligaments reputed deferent Vessels, have no passage, whereby the seed, if there were any might pass, much less cou'd one of these bladders be conveyed that way; and therefore, for deferent Vessels, we assign those passages, that are called the fallopian tubes, they are very slender, and narrow passages, nervous and white, arising from the sides of the womb, and at a little distance from it, they become larger, and twist like the tendrel of a Vine, 'till near their end, where ceasing their winding, they grow very large, and seem membranous and fleshy, which end is very much torn and jaggy, like the edge of rent Cloaths, and has

a large hole, which always lies closed, because those jags fall together; but yet being opened they are like the outmost orifice of a brass Trumpet. These tubes are the same in Women, that the horns of the womb are in other Creatures, for they answer to those, both in situation, connection, amplitude, perforation, likeness, and also office: For as other Creatures always conceive in the Horns, so it has been sometimes observed, that a Conception has in a Woman bin contained in one of the tubes, which must have happened, when the Egg, being received out of the stone into it, has been stopt in its passage to the womb, either from its own bigness, or some obstruction in the tube. The substance of the tubes is not nervous, as *Fallopious* affirms, but membranous; for they consist of two membranes, the outer and inner; the inner springs from, or at least is common with that, which covers the inner substance of the womb: But whereas it is smooth in the womb, it is very wrinkled in the tubes, the outer is common with the outmost of the womb, and this is smooth.

The capacity of these passages varies very much, for in the beginning, as it goes out of the womb, it only admits a bristle; but in his progress, where it is most capacious, it will receive ones little finger, but in the extremity, where it is jagged, it is but about a quarter so wide, their length also is very uncertain, for they sometimes increase from four or five, to eight or nine fingers breadth long. Their use is in a fruitful Copulation to grant a passage to the finer part of the man's Seed, or of a seminal fume towards the stones, to bedew the Eggs contained in them, which Eggs, one or more being thereby ripened, and dropping off from the stone, are received by the extremity of the tubes, and carried along their inner cavity to the womb.

Two

Two objections may be made against this use: First, That the end of the tube not sticking close to the stone, when one of the Eggs drops from the stone, it would more probably fall into the cavity of the belly than light just past in the mouth of the tube. Secondly, when it is received by it, its passage is so narrow, that it is hard to imagin how it can pass by it: But as to the first, the same objection may lye against the use of the oviduct in Hens; for in them it does not join quite close to the *Ovarium*, and yet it is certain, that the rudiments of the Eggs do all pass by them to the womb. Moreover it is probable, that when all the other parts of the Genitals are turgid in the act of Copulation, these tubes also may be in some measure erected, and extend their open mouth to the stones, to impregnate the Eggs with the seminal fume thro' their passage, and if any one be ripened, and separate, to receive it afterwards by its orifice. As to the second objection against the narrowness of these tubes, he that considers the straightness of the inner orifice of the womb, both in maids and in women with Child, yet observes to dilate so much upon occasion, as to grant a passage to the Child out of the womb, cannot wonder that to serve a necessary end of Nature, the small passages of the tubes should be so far stretched, as to make way for an Egg, seeing its proportion to their passage, is much less, than of the Child to the usual largeness of the said orifice.

C H A P. X.

Of the Actions and Uses of the Genital parts in Women.

IN the privie part, are seen the *Pubes*, the mountains of *Venus*, the two lips, the orifice under which the two wings lye hid, the little knobs of flesh, resembling

sembling Myrtle berries, the passages of the Urine, and the Clytoris.

As for the *Pubes*, and the Mountains of *Venus*, they serve for this use, that the great Orifice might be the better shut, and to avoid *compression* in copulation; for which cause they are beset with hair, and are covered with a hard kind of fat; the great Orifice receives the Yard, and gives passage to the Urine and the birth. The use of these Wings, or knobs of flesh like myrtle-berries, are for the defence of the internal parts, shutting the Orifice of the neck lest cold air, dust, or any other annoyances should hurt it, from without; and while they swell up, they cause titillation and desire in those parts. Lastly, the passages of the Urine being shut up by the knobs of flesh, resembling myrtle-berries, hinders the involuntary passage of the Urine.

CHAP. XI.

Of the Action of the Clytoris.

THE action of the *Clytoris* is like that of the Yard, which is erection; which erection is for the motion, and attraction of the Seed.

CHAP. XII.

Of the action and use of the Neck of the Womb.

THE action of the neck of the Womb, is the same with that of the Yard, that is to say, Erection, which is occasioned divers ways. First, all this passage is erected, and made streight, for the better conveyance of the Yard to the Womb, Then, while the whole passage is erected, it is repleted with
E
spirit

spirit and vital blood, whereby it becomes narrower for the more streight embracing of the Yard.

The causes of this erection are ; first, because if the womb were not erected, the Yard could not have a convenient passage into the womb ; secondly it would hinder convenient affrication, without which the Seed could not be drawn forth. Lastly, it hinders any hurt, or damage which might be done by the violent force of the Yard.

C H A P. XIII.

Of the uses of the vessels running through the neck of the Womb.

FIRST, it is required that there should be a concurrence of divers Veins and Arteries, for the nourishment of that part ; and though that part it self, being full of Membranes, does not require much nourishment, yet by reason that it is to suffer Erection, that could not be done but by blood and spirits, which are contained in these vessels : Besides, although the substance of this part be of a cold temperament, being notwithstanding still heated by the act of Copulation, that heat would soon consume a slender nourishment ; which nature hath supplied, by the concurrence of these Vessels. Another cause of the plenty of these veins, is nourishment of the Birth, and the exclusion of flowers.

C H A P. XIV.

Of the actions of the Womb.

THE first use of the Womb is to attract the Seed by a familiar sympathy, just as the Second use is to retain it, which is properly called Conception.

The

The third is *to cherish* the Seed thus attracted, to alter it, and change into the Birth, by raising up that power which before lay sleeping in the Seed, and to reduce it from power into act.

The fourth action of the Womb is *to send forth* the birth at the time prefixed; the apt time of expulsion, is, when the expulsive faculty begins to be affected with some sense of trouble, that is, when the Birth afflicts and oppresses the Womb with its own weight.

Besides these uses, it hath these moreover; To nourish the Birth, and to dilate it self, which it doth by the help of Veins and Arteries, which do fill more and more with matter, as nature requires.

The chiefest action of the Womb, and most proper to it, is, *the retention of the Seed*; without which, nothing of other actions could be performed for the Generation of man.

The proper actions of the Womb.

C H A P. XV.

Of the Utility of the Womb.

FIRST, it is the most fit place for Copulation, as being in a place furthest removed from the senses; near which it were not fit to be, by reason of the inconveniencies which would necessarily arise.

It is most fit *to receive the Birth*, as being hollow; in which concavity the birth may increase to its full proportion every way.

It is most fit for the *exclusion of the Birth*, as being placed downward, whereby the birth might help it self with its own weight; and also by reason of the Muscles of the *Abdomen*, which serve for compression, and do help the endeavours of the mother.

C H A P. XVI.

Of the Utility of the preparing Vessels in Women.

THE Utilities of these Vessels are taken from their Original, and from their Insertion, the right Vein rising from the Hollow ; and the left from the Emulgent, as in men ; that the more hot and purer blood might come from the right vein, for the procreation of Males ; and the more serous and watry blood from the Emulgent, for the generation of Women.

The Vessels also in women are shorter than in men, because the way is not so far to the Stones ; which brevity of the Vessels is lengthned out by the many turnings and windings with which those Vessels are endued. In the middle way, those Vessels divide themselves like a Fork, the greater part going to the Stones, carrying the matter for Seed ; the lesser is carried to the womb, where it scatters it self all along the sides of it, for the nutrition of the Womb.

As for the Arteries, they afford the blood which is more full of spirits to perfect the Seed.

C H A P. XVII.

Of the Utility of the Stones.

THE use of the Stones in Women, is the same as in men ; that is to say to prepare the Seed, and to make it fit for procreation. They are seated within, that they should not want a continual heat, to cherish them ; for the matter of Seed being colder in women than in men, it requires a greater heat, which it would of necessity want, were the Stones placed outward, like those of men ; and for that cause are they covered

covered only with one Tunicle, that the heat of those parts may more easily pass to them. And therefore the Stones of women are softer than those of men, because they should not perfect so substantial a Seed; and that the heat of the adjacent parts should not be wholly taken up in the cherishing of them.

Their figure is not exactly round, but depressed, that the little Meanders of the veins dispersed through the Membrane, from the Stones to the deferent Vessels, might have more room to be incerted for the attraction of the Seed, out of the whole substance of the Stones. The inequality and ruggedness of them makes for the longer stay of the Seed in those crooked and winding Vessels.

Their figure.

SECT. III.

CHAP. I.

Of the signs of Conception.

HAVING thus shewed you the Anatomy and Use of the parts, it will be requisite to discourse of the *Conception* it self, which is the main and chief end of these Vessels: And first of the signs of Conception.

Signs of Conception.

The signs of Conception on the Mothers side, are certain and apparent; first, if after she hath had the company of her Husband, she hath received more content than ordinary.

Pains in the head, giddiness, dimness of the eyes; all these concurring together, portend conception; the apples of the eyes decrease, the eyes themselves swell, and become of a dark colour, the veins of the eyes

wax red, and swell with blood, the eyes sink, the eyebrows grow loose, various colours appear in the eyes, little red pimples rise in the face, the veins between the Nose and the Eyes swell with blood, and are seen more plain; the vein under the tongue looks greenish, the neck is hot the back bone cold, the veins and arteries swell, and the pulses are observed more easily; the veins in the breast first look of a black colour, but afterward turn yellowish, the Teats look red; if she drink cold drink, she feels the cold in her breast, she loaths her meat and drink, she hath divers longings, but her natural appetite is destroyed: Continual vomitings follow, and weakness of the stomach, four belches worms about her Navel, faintness of the loyns, the lower part of her belly swelling, inward griping of the body, the retention of the Seed 7 days after the act of copulation: After which act there is a cold and trembling which seizes the external members; the attractive force of the womb increases; the womb dries up. It is also a certain sign of conception, if the Midwife touching with her finger the interior neck of the womb, shall find it exactly closed, so that the point of a needle will not go between: The womb waxeth round and swells, the flowers cease to flow (for the Veins through which they come down, carry the blood to the nourishment of the birth;) the thighs swell with some pain, the whole body grows weak, and the face waxes pale; the Excrements proceed slower out of the body: The Urine is white, a little cloud swimming at the top, and many atoms appear in the Urine. Take the Urine of a Woman, and shut it up three days in a glass, if she have conceived, at the end of three days there will appear in the Urine certain live things to creep up and down. Take also the Urine of a Woman, and put it in a basin a whole
night

night together, with a clean and bright needle in it, if the woman have conceived, the needle will be scattered full of red speckles, but if not, it will be black and rusty.

Conception is an action of the Womb, whereby the fruitful Seed of the Man and Woman are received and kept, that a Child may be formed. There are two kinds of Conception, one true, to which succeeds the generation of an Infant; the other spurious, and contrary to Nature, in this case the Seed changes into water, false Conceptions, Moles, or any other strange matter.

It is to be noted, that there is no absolute necessity, that all the Seed should be received, and retained entire, nor must we imagine that tho' all of it be not received into the Womb, the Child formed out of it will want some Limb, as an Arm, or Leg, or other member, for want of sufficient matter; for the least drop of Seed, nay only a fume of it is sufficient to impregnate, and form a Child: But when the quantity of the Seed is small, the Child may be the less and weaker for it, or if the Man, or the Woman be diseased, or the Womb stult with ill humours, the Child will be sickly, or Moles, or false Births, or Dropfies of the Womb will be occasioned

Tho' a Midwife may guess that a Woman has conceived, when all the signs concur, or most part of them together, and successively according to their seasons, yet many of these signs happen upon suppression of the courses, and none of them are so very certain, as not sometimes to fail us; wherefore in trials of Women, and upon giving physick to them, great caution must be used; for after the Execution of some Women, they have been found with Child contrary to the judgment of the Midwives, and others after a

long course of Physick to open obstructions, and to cure a Dropsie, have been delivered of Children.

C H A P. II.

Whether she have conceived a Male.

Conception
of a Male.

IF she have conceived a Male Child, the right eye will move swifter, and look more clear than the left. The right pap will also rise and swell beyond the left, and grow harder, and the colour of the Teats will change more suddenly. The milk will increase more suddenly, and if it be milked out, and be set in the Sun, it will harden into a clear Mals, not unlike pearl. If you cast the milk of the woman upon her Urine, it will presently sink to the bottom. Her right cheek is more ruddy, and the whole colour of her face is more chearful; she feels less numbness: The first motion of the Child is felt more lively in the right side, for the most part upon the sixtieth day. If her flowers flow the fourtieth day after Conception. The belly is more acute toward the navel. As the Woman goes, she always puts her right leg forward, and in rising she eases all she can her right side sooner than her left.

C H A P. III.

Whether she have conceived a Female.

Conception of
a Female.

IF she have conveyed a Female, the signs are for the most part contrary to those aforesaid.

The first motion is made most commonly the ninetyeth day after conception, which motion is made in the lett side; Females are carried with greater pain, her Thighs and Genital Members swell, her colour is paler,

paler, she hath a more vehement longing. Her flowers flow the thirtieth day after Conception. Girls are begot of Parents who are by nature more cold and moist, their Seed being more moist, cold, and liquid.

CHAP. IV.

Of the Conception of Twins.

IF a Woman have conceived Twins, the signs thereof appear not, till the third or fourth month after her Conception; and then they will appear by the motion of the Infant, and by the extraordinary swelling of her Belly. As to the motion, it is plain, that she doth bear twins, if she perceive a motion on the right and left side at the same instant, which she perceives more quick and violent. As for the greatness of the belly; If the Woman perceive it bigger than at any other times of her being with Child; as also if the two flanks be swelled higher than the middle of the belly: if there do appear as it were a line of division from the navel to the groin, making a kind of Channel all along; if the Woman carry her burden with more than ordinary pain: These are commonly the signs of Twins.

Conception of
Twins.

CHAP. V.

Of false Conception.

Women do oftentimes deceive themselves concerning their Conception; for they do many times believe themselves to be big with Child, when it is nothing else but either the Retention of their flowers, which do not fall down according to their accustomed Periods of time;

False Con-
ception.

time ; or else that which is called the *Moon calf*, which is a lump of flesh, for the most part like the guifern of a bird, greater or lesser, according to the time of its being there, which is most commonly not above four or five months.

Several sorts of Moles.

Of Moles there are two sorts; the one is called the true Mole, the other is called the false mole. The true Mole is a fleshy body, filled with many vessels, which have many white, green, or black lines, or Mem-

Of the true Mole. branes ; it is without growth, without motion, without bones, without bowels, or entrails; receiving its nourishment through certain veins ; it lives the Life of a Plant, without any figure or order, being engendered in the concavity of the Matrix, adhereing to the sides of it, but borrowing nothing of its substance.

Of the false Mole.

Of the false Mole there are four sorts; the Windy Mole, which is a conflux of Wind; the Watry Mole, which is a conflux of watry humours; the Humorous Mole, which is a conflux of various humours; the Membranous Mole, which is a thin bag filled with blood. All these four are contained in the concavity of the Womb.

Signs of Moles. These Moles are sometimes engendered with the Infant, though they do often cause the Infant to die; either because it doth deprive the Infant of that nourishment which goes from the Infant to the encrease of that; or else because it hinders the growth and perfection of the Infant. The cause of the fleshy Mole doth not always proceed from the Mother, for the Man doth often contribute to the increase of it, when the Seed of the man is weak, imperfect, and barren, or, though it

it be good, if there be too small a quantity of it, which after it is mingled with the Seed of the Woman, is choak'd by the menstrual blood, and so not being sufficient for the generation of the Infant, instead thereof produces this little mass of flesh, which by little and little grows bigger, being wrapt about in a caul, while nature strives to engender any thing rather than to be idle.

It happens also, when the woman, during her monthly purgations, receives the company of her husband, her body being not yet purged and void; or else when the woman lies with a great desire and lust with her husband, after she hath conceived; or when she hath retained her monthly courses beyond her time.

The windy mole is engendered by the weak heat of the Matrix, and the parts adjoyning, as the Liver and Spleen, which engender a quantity of wind, which fix in the concavity of the Matrix.

The Windy Mole.

The watry mole is engendred of many confluences of water, which the Womb receives, either from the spleen, or the liver, or the parts adjoyning, or else from the weakness of the liver which cannot assimilate the blood which is sent thither, for the nourishment of the thing contained in it; part whereof turns into water, which cannot be voided, but remains in the Womb.

The Watry Mole.

That which is called the Humorous Mole, is engendred of many moist humours, ferocities, or the Whites, or certain watry purgations, which sweat forth from the menstuous veins, and are contained in the concavity of the Matrix

The membranous Mole, is a skin or bag, which is garnished with many white and transparent vessels, filled up with

The membranous Mole.

blood :

blood : This being cast into the water, the blood goes out, and the membrane is seen only to gather like a heap of clotted seed.

The signs of false Conception. False Conception hath many signs, common with the true conception ; as the suppression of the flowers, depraved appetite, vomitings, swelling of the belly, and of the breasts ; so that it is a hard thing to distinguish the one from the other : only these that follow are more properly the signs of a false than true conception. For in a false Conception, the face is ordinarily puffed up ; the breasts, that at the first were swollen, afterwards become, every day more than other, softer and lanker, and without Milk. In fine, the face, the breast, the arms, the thighs and groyns grow lank and meager : The belly waxes hard, as happens to those who are troubled with the Dropsie, and almost of an equal roundness ; with many pricking pains, at the bottom of the belly, which have scarce any intermission ; which is the cause that they can hardly sleep, being encumbered with a heavy and dead burthen. It may be known also by other signs, for in the conception the Male-Infant begins to move at the beginning of the third Month ; for the most part ; and the Female at the beginning of the third or fourth Month : now where any motion happens, the woman ought to observe whether she have any milk in her breasts or no : if she have milk in her breasts, it is a sign of true conception ; if she have not, it is a sign of false conception. Besides, in a true conception, the Mother shall perceive her Child to move on all sides, oftner though to the right flank than to the left, sometimes up, sometimes down, without any assistance ; but in a false conception, although there be a kind of motion, which is not enlivened ;
that

that proceeds from the expulsive faculty of the Mother, and not from the Mole. The Mother shall also perceive it to tumble always on that side she lies, not having any power to sustain it self; besides, as she lies on her back, if any one do push gently downward the burden of her belly, she shall perceive it to lie and rest in the place where it was pushed, without returning thither: beside, that which will confirm it more, is, when after the end of nine months the woman shall not come to her Travel, but that her belly still swells and is puffed up more and more, all the rest of the parts of the body growing thin and meager, this is a sign of a Mole, notwithstanding that many Women have been known to go ten or eleven months before their delivery.

The signs of the windy Mole are these; when the Belly is equally stretched and swelled up like a Bladder, more soft than when it bears the Fleshy mole, and especially near the groins, and small of the belly; if it be struck on, it sounds like a drum; sometime the swelling decreases, but by and by it swells more and more; the woman feels her self more light, it is engendered and encreases swifter than the fleshy mole, or the Watry, and it makes such a distention of the belly, as if one were tearing it asunder: For the watry and humorous mole, the signs are almost the same; the Belly increases and swells by little and little, as the woman lies upon her back, the sides of her belly are more swelled and distended than the middle, or the bottom of the belly, which grows flatter then, by reason that the water and the humours fall down to the sides of the belly, moving up and down on the belly, as if it were a fluctuation of water there.

This distinction is to be observed in the Watry Mole, that the flank and thighs are more stretch-

ed and swollen than in the humoral, because that the waters flow thither oftentimes. And that which comes forth through Nature's Conduit, is as clear as Rock-water, without any ill savour; but that which flows out in the *humoral* distemper is more red, like water wherein flesh hath been washed, and is of an ill savour. This is also to be marked in false conceptions, that the flowers never come down, and the Navel of the Mother advances it self little or nothing, both which happen in true conceptions.

There are, besides these above-written, certain other Tumours which the Women do take for Moles. These occasion a rotundity and swelling in the belly, which are not discovered till the woman be opened, and then they do appear, though the body of the womb be clean and neat, without any thing contained in it, at one or both corners of the womb, a quantity of water, contained as it were in little bags; in others are to be seen a heap of kernels and superfluous flesh clustered up together in the womb, which cause it to swell. Yet in these women it hath been observed, that their purgations have been very regular, which hath been a sign that the womb it self hath been in good temper.

The pendent mole. There is also another Excrescency of Flesh, which may be termed a pendent Mole, which is a piece of flesh hanging within the inner neck of the womb, which at the place where it is fastened, is about a fingers breadth, still increasing bigger and bigger toward the bottom like a little bell; This flesh hanging in the interiour neck of the womb, possesses the whole Orifice of the privy member, sometimes appearing outward, as big as the fist, as hath been observed in some Women. Of the cures of all these, we shall treat in due place.

CHAP. VI.

How Women with Child ought to govern themselves.

IN the first place, she ought to chuse a temperate and wholesome air, neither too hot nor too cold, nor in a watry and damp place, nor too subject to fogs and winds, especially the South-wind, which is a great enemy to Women with Child, causing oft-times abortion in them. The Northwind is also hurtful, engendring Rheums and Catarrhs, and Coughs, which do often force a woman to lie down before her time. Likewise those winds which carry with them evil odours and vapours, for these being sucked with the air into the Lungs, are the cause of divers diseases.

For her Diet, she ought to choose meat that breeds good and wholesome nourishment, *Her Diet.* and which breeds good juice; such are meats that are moderately dry; the quantity ought to be sufficient, both for themselves, and for their children, and therefore they are to fast as little as may be; for abstinence, unless upon good occasion, renders the child sickly, and tender, and constrains it to be born before its time, to seek for nourishment; as the over-much diet stuffs it up, and renders it so big that it can hardly keep its place.

All meats too cold, too hot, and too moist, are to be avoided, as also the use of Salads and Spiced meats, and the too much use of salt meats are also forbidden, which will make the child to be born without nails, a sign of short life. Her bread ought to be good wheat, well baked and leavened. Her meats ought to be Pigeons, Turtles, Pheasants, Larks, Partridge, Veal, and Mutton. For herbs, she may use Lettice, Endive, Bugloss, and Burrage, abstaining from raw Salads:
for

for her last course, she may be permitted to eat Pears, Marmalade, as also Cherries and Damsons ; she must avoid all meats that provoke urine, or the terms ; and such meats as are windy, as Pease, and Beans. Yet be-

Of long.
ing. cause there are some Women that have such depraved stomachs, by reason of a certain salt and sower humour contained in the membranes of the stomach, as that they will eat coals, chalk, ashes, cinders, and such like trash, so that it is impossible to hinder them ; to such therefore we can only say thus much, that they ought to forbear as much as in them lies, assuring them that such trash does not only endanger their own health, but the health of the child. Yet if they cannot command that depraved appetite, let them so provide, though it be by giving some small satisfaction to their depraved longings, that they do not hasten any further inconvenience ; for though those strange meats be very contrary to nature, yet the strange desire that they have to them, does not a little avail to the digestion of them. For her drink, let it be small Ale, though now and then a cup of pure Wine does not amiss, to comfort the Stomach, and the parts dedicated to Generation.

Her sleep-
ing Her time of sleep is best in the night, for the concoction of those meats which she hath eat in the day time : She must avoid by all means, the sleeping after dinner ; she may sleep full out nine hours ; her sleeping beyond that time is prejudicial.

Her Exer-
cise. She may exercise her self moderately ; for violent exercise loosens the *Cotyledones*, through which the Infant receives its nourishment : the riding in Coaches is forbid, especially, for the last three months.

She ought to avoid great noises, as the noise of Guns, or great Bells.

Other precepts.

Laughing and crying, if it be immoderate, is extremely hurtful, as also immoderate anger

In the first four months she ought not to lye with her Husband, for that shakes and moves the fruit of her Womb, and causes the Flowers to descend; she must also abstain in the sixth and eighth; but in the seventh and ninth it is not denied, and is thought to facilitate the Delivery.

She ought also to keep her body soluble, which if it should not come of it self, she must take loosening Syrups to help nature; as soon as ever they perceive themselves to be with Child, they must lay aside their Busks, and not streighten themselves any way, for fear of hurting the fruit of their Womb, by not giving it its full liberty of growth.

A Woman with Child ought to be accounted sick; for the time of going with Child is called a sickness of nine Months, and she is indeed subject to many inconveniences on that account; therefore she ought to use her utmost endeavour to prevent those many accidents she is then subject to, and that she may preserve her self in health, as much as her present condition will allow of, let her be careful to observe a good diet, agreeable to her constitution and condition. The air of the place where she dwells ought to be temperate; for if it be too hot it dissipats the humours and spirits, and if it be moist and cold, it occasions rheums and coughs whereby miscarriages have been caused; ill smells are also very offensive to Women with Child, as the stink of a candle, the smell of char-coal. Their Stomach generally loath Meat, and are weak; and therefore they must please their Stomachs, and let them not fast too long, for thereby their blood is unfit to nourish the Child;

but they must not eat too much at a time ; especially for Supper, because the bigness of the belly hinders the Stomach from containing much ; wherefore let the Woman eat little and often. Her bread must be made of good Wheat, white, and well baked ; her meat may be Mutton, Veal, Fowl, or Pullets, Pidgeons, or Partridges, boyled or roasted according as she likes best. New laid Eggs are also a good Diet, and to purifie the Blood, which is generally ill during the time of pregnancy ; she ought to eat sometimes Broths with succory borragge or sorrel boyled in it, but hot seasoned Pyes and baked meats must be avoided ; if she long for Fish, River fish, and those of running streams are to be preferred before others. But note, that this ought to be a general rule in this case, *viz.* That if Women earnestly long for any thing, they must have it. And because their Stomachs are always weak, they ought to drink some good Wine, or some other good Liquor at Meals to help digestion. All things very hot, and such things as force Urine ought to be shunned, because they are apt to force the courses, and so to cause miscarriage.

They ought to sleep moderately, because by sleep, the functions and the concoction are strengthened, whereas excessive watchings waste the Spirits, and weaken the faculties ; therefore a Woman with Child ought to sleep nine or ten hours at least in a Night. As to exercise and rest, respect must be had to the various times of pregnancy. At the beginning of the Conception, if the Woman perceives it, she ought, if her condition will allow of it, to keep in Bed, at least till the fifth or sixth day, and not to converse with her Husband all that time, for then a little matter will cause miscarriage : She must not ride on Horse-back, or in a Coach, or Waggon, all the time she is with Child, especially

ſpecially when ſhe is near her time ; becauſe theſe kind of motions increaſe the weight of that which is contained in the Womb, and often cauſes abortion . But ſhe may be carried in a Chair, or Litter, or walk gently. She muſt forbear carrying or liſting heavy burthens, nor muſt ſhe raiſe her Arms too high, or dreſs her own head ; for many have miſcarried, the ligaments of the Womb being relaxed on this account. And it muſt be carefully noted, that when ſhe walks, ſhe muſt walk in low heeled ſhoes ; for big bellied Women are apt to ſtumble, becauſe they cannot ſee their feet, by reaſon of the bigneſs of their bellies ; and ſhe muſt rather reſt too much, than uſe motion too much ; for immoderate motion is very dangerous, and I believe the exerciſe of bigg bellied Women, when it has been immoderate towards the latter end of their reckoning, has been the chiefeſt and moſt general cauſe of hard Labours ; for many times the Child is put into a wrong poſition by the motion and exerciſe of the Mother, or the Birth is unduly haſtned ; both which ſometimes prove very prejudicial. The Woman ought rather the two laſt Months of her reckoning to abſtain from Copulation, the Body being thereby much moved, and the Belly compressed, which makes the Child ſometimes take a wrong poſture ; and without doubt if theſe things, that have been ſaid concerning exerciſe and reſt were well regarded, the lives of many Women and Children would be ſaved, and much pain and ſorrow prevented.

Some Women are ſo very apt to miſcarry, that being frightned, or ſurprized, by the noiſe of a great Gun, or the ſound of a Bell, or a clap of Thunder they have miſcarried.

Women with Child are ſubject to be bound in their Bodies, the Womb by its weight preſſing the right gut, and ſo hindring an eaſy diſcharge of the Excrements :

In this case, such things as loosen the belly are to be frequently used. She may now and then eat stewed Prunes, or Veal-broth, or a Glister of Mallows may be injected, but sharp Glisters, and things that purge too much, must be avoided; for *Hypocrates* says, that too great an evacuation downward is apt to occasion miscarriage.

The Womans mind ought to be kept sedate and quiet, all melancholly news, and frightful objects must be removed far from her, nor must any thing that may cause sorrow, be suddenly told her. She must moderate her passions, and excessive anger must by all means be avoided, for the passions do wonderfully affect the Child and often cause miscarriage; some have been born dumb, others have had a continual shaking of their Limbs, and the like, when the Mother has been suddenly and violently surprized or frightened; wherefore it is best to be discoursing of such things before big-bellied Women, as may moderately rejoyce them, and that such objects be presented, as may please and divert them; and if it be absolutely necessary to acquaint them with sorrowful things, great care and caution must be used, and the misery must be discovered piece meal.

Some Women are so very vain, that they will lace themselves hard with Bodice stified with Whale bone, to preserve their shapes forsooth: but they do not consider what injury they do themselves; for their Breasts being prest too much, are apt to be inflamed and impostumated, and the growth of the Child is hindered, and the Limbs of it too often disfigured thereby, and sometimes miscarriage happens. They ought therefore at this time, to have their Cloaths more loose and easie.

Some Women have also a custom to bleed once or twice when they are with Child, tho' they have no need of it, but this is certainly an errour, for Women with

with Child ought not to bleed but upon necessity, some having miscarried by bleeding but once, a little too much blood being taken away, tho' others I confess, having bloued nine or ten times whilst they were with Child, and yet have not miscarried. Now seeing all are not of the same constitution, they must not be all treated alike. Those that have most blood can best bear bleeding,

If Purgings be thought necessary, gentle things must be only used, as *Manna*, *Rhubarb*, or the like.

Women with Child are subject to many accidents, the first is Vomiting, whereby they often judge they are breeding, it is not always occasioned by ill humours in the stomach, but sometimes from a sympathy betwixt the Stomach and the Womb, by the nerves inserted in the upper Orifice of the Stomach, which have communication, by continuity with those that pass to the Womb. Now the Womb, which has a very exquisite Sense, because of its membranous composition, beginning to wax bigger, feels some pain, which being at the same time communicated by this continuity of nerves to the upper Orifice of the Stomach, cause there these Vomiting; for Women that were in good health, before they conceived, Vomit from the first day of their being with Child, tho' they have no ill humours in their Stomach.

If the Vomiting continues a long while, it weakens the Stomach very much and hinders digestion, tho' it oftentimes continues till the Women are quick, and then they recover their Appetite; but in some it does not go off till they are delivered, and some are most afflicted with it towards the end of their reckoning, and this sort seldom ceases before they are brought to Bed.

Vomiting at the beginning, if it be gentle, and without great straining, is not much minded, and some-

times it is beneficial; but if it continue after the third or fourth Month it ought to be remedied, because the nourishment being daily Vomited up, the Mother and the Child will be much weakened; and moreover, the continual subversion of the Stomach causing great agitation, and compression the Belly, occasions miscarriage. It is very difficult to prevent wholly this Vomiting, yet it may be much lessened by a good Diet, and by eating little at a time; and to strengthen the Stomach, let her eat her meat with the juice of Oranges, or the like. Marmalade of Quinces is also very good, being eaten after dinner, or after meals, and she ought to drink Claret-wine with water, and it is convenient to quench Iron in her drink. She must forbear fat Meats and Sauces for they much soften the membranes of the Stomach, which were too weak and relaxed. Sweet and Sugar Sauces are also injurious.

But if the vomiting continue, tho' regular diet has bin used, the corrupt humours must be purged off by stool, by some gentle purge made of Mallows, Cassia, Rhubarb, and the like; but if the vomiting continues, tho' the woman observes a good diet, and tho' she has bin purged, we must do no more, for there is great danger of miscarriage.

There are sometimes great pains in the back, reins, and hips, especially the first time the woman is with child, by reason of the dilatation of the womb, and the compression it makes by its greatness and weight on the neighbouring parts. The *ligaments* as well round as large, cause these pains, being much straitened and drawn by the bigness and weight of the womb, namely the large one of the back and loins, which answer to the reins, because these two ligaments are strongly fastned towards these parts; the round ones cause pains in the groins and thighs; where they end, they are some
times

times so violently extended by this extream bigness, and great weight of the womb, that they are torn, especially if the woman happen to stumble, which causeth violent pain, and much mischief. A woman being six Months gone with Child, upon stumbling felt something crack in her belly, near the loins, and she presently felt great pain in her back, and in one side of her belly, she vomited violently, and the next day was seized with a continual Fever, this lasted seven or eight days, without sleeping or resting an hour, and all the while she vomited up all she took; and she was also very much troubled with Hicoughs, and had great pains like those of labour: But by keeping her bed twelve days, and by bleeding in her arm thrice, and by the use of a grain of *laudanum* divers times, and by corroborating cordials she was somewhat eased, and all the symptoms went off by little and little, and she went her full time; and indeed there is nothing that will mitigate the pains of the back and reins better, than rest in bed, and bleeding in the Arm, especially if they were occasioned by the ligaments broke, or too much extended, it may be convenient to keep up the belly with a broad swaith, if the Woman cannot keep her Bed. Oftentimes when a Woman has conceived, the courses being stopt, a great quantity of blood flows to the Breasts, which makes them swell and be painful; therefore to prevent inflammations, Women ought to take great care that they are not strait-laced, so as to compress the breasts, and this is all that needs to be done at the beginning, only she must be sure, that she receives no blows upon them; but it's better to bleed in the Arm after the third or fourth Month, if a great deal of blood flow to the Breasts, then to endeavour to repel it on some other part, by astringent or repelling Medicines; because it does least hurt in the breasts than any where else. It may be al-

so convenient to use an orderly cooling Diet to lessen the quantity, and qualifie the heat of the humours. Big bellied Women sometimes are troubled with incontinence, and difficulty of Urine, because the Womb by its bigness and weight presses the Bladder, so that the common extension of it being hindred, it is rendred incapable of holding such a quantity of water as it uses to do and therefore the nearer a Woman is to her time, the oftner she is forced to make water : but on the contrary, if the neck of the Womb be pressed, she makes water with great difficulty, and sometimes an heat and inflammation in the neck of the Bladder is the occasion of the suppression of the Urine, and sometimes a stone is the cause, and if so, the pain is more violent, and much more dangerous than at another time, the Womb by its weight and bigness causing the stone perpetually to press upon the bladder. These frequent endeavours to make water ought to be prevented if possibly, because the continual forcing downwards to make water loosens the Womb, and so sometimes occasions miscarriage ; and therefore, when it comes from the bigness and weight of the Womb, as it dos most commonly, the Woman must ease her self by lifting up the bottom of her Belly, when she has occasion to make water, or she may have a large swaith fitted for that purpose, to keep her Belly from bearing too much upon the bladder. But keeping in Bed is the best and surest remedy.

If an Inflammation of the neck of the Bladder be occasioned by sharp humours, the Woman must have a cooling Diet, and forbear Wine, and Morning, and Evening she must take an Emulsion made of Whey, Syrup of Violets and the cold Seeds, and this is very safe ; for it cools and cleanses the passages of the Urine, and is no way injurious to the Mother or Child.

But

But if the pain and inflammation do not go off by the use of these things, to prevent any ill accident that may happen, a little blood may be taken from the Womans Arm, and the outward entry of the neck of the bladder may be bathed with a cooling and Emollient Decoction, made of Mallows, Marsh-mallows, Violets, and Linseeds; or Injections made of the same Decoction with honey of Violets, or warm Milk may be cast into the Bladder. But if these things do not do the business, a Catheter may be used from time to time to draw forth the water, and if the pain be violent, a half bath lukewarm may be used, if she be not too much moved thereby: But all Medicines that force Urine must be forborne, for they are very injurious to Women with Child, for they are apt to occasion miscarriage. And if a Stone be the cause, it must for the present be only thrust back with the Catheter, for if you should endeavour to draw it out, the life of the Child or Mother will be hazarded; wherefore it is best to let it alone till the Woman is delivered.

When the Child lies high, coughs and difficulty of breathing afflict big-bellied Women, and when the cough is so much as to cause Vomiting, it is a very dangerous Symptom, being the most apt to occasion miscarriage, because the Lungs endeavouring to cast out the offending matter, depresses the Diaphragm, and thereby all the parts of the belly, and especially the Womb.

Many things may also occasion this cough, as salt Rheums flowing from the whole Body to the Breast, the suppression of the course, cold taken and the like. If it proceed from sharp humours, or salt rheums, salt and high seasoned meats must be avoided, and also such things as are sharp, as Vinegar, Oranges, and the like, and instead of them, she ought to use such things as
smoothen

smoothen the passages of the Lungs and Breast, as *Sebestins*, *Fujubes*, Raisons of the Sun, Liquorish, Sugar-candy, Syrup of Violets, and the like. It is also proper to turn the humours downwards by a gentle Glyster. If these things will not do the business, and there is a sign of a great deal of blood, the Woman must be blooded in the Arm, and tho' it is not common practice, to bleed at the very beginning of being with Child, yet it must be done, when the cough is continual, for moderate bleeding is not so dangerous as such a cough. If the cough be occasioned by a cold, the Woman ought to keep her Chamber, and to have her neck well defended from the cold with cloaths: and at Bed time, let her take three spoonfuls of Syrup of burnt Wine, which is very good for the Breast, and helps digestion. It is made of half a pint of good Wine, two drams of Cinnamon bruised, half a dozen of Cloves, four ounces of Sugar, boyl them over the fire, burn the Wine, and afterwards boyl it to the consistence of Syrup. It is to be noted, that in this case, the Woman must be never strait-laced, and some gentle Medicine to cause sleep, ought be given; for such things are particularly proper to stop Rheums, and to thicken the matter. The following Anodyne may be used every other night at Bed time upon occasion.

Take of Cowslip-water two ounces, of the Syrrups of *Fujubes*, and *Meconium*, each half an ounce, mingle them, make a draught.

Some Women, by their first Child are so much oppressed in their Breast, that they fear they shall be choaked presently after eating, walking, or going up Stairs, the Child lying very high, by reason the Ligaments that support the Womb are not yet relaxed; and if upon this account the Lungs be full of Blood, they will breath more easily after a little Blood is taken
from

from the Arm. But if the difficulty of breathing is occasioned by the Womb's pressing upon the Midriffe, the Cloaths must be worn loose, and the Woman must eat little at a time, and often; for full feeding oppresses the Midriffe, and increases the difficulty of breathing; and she must be sure to avoid windy Meats, as Pease, beans, and the like: And Grief and Fear, if possible must be far removed; for thereby Women are in danger of being suffocated, when their Heart and Lungs are before oppressed.

Women with child are subject to Pains and swellings of the Legs and Thighs, which are sometimes also full of red Spots, which much obstructs their walking; these are occasioned by abundance of Blood, for Women that are sanguine are most subject to these swellings and pains, much walking and exercise do also occasion them; to remedy or prevent which, a Woman so affected should keep her Bed, and if there be signs of fulness of Blood, she may be blooded in the Arm; but if she be forced to walk about, her Legs must be swaithed, beginning below and swaithing upwards. But in some Women, these swellings are occasioned by weakness and liegmatick humours, and if you press the swelling it will pit, as is usual in Dropsies. In this case the natural heat is not able to concoct the nourishment, and to drive out that which is superfluous; for this sort of swelling make a bath of Camomile, Melilot and Lavender, and the Ashes of Vines, afterwards foment with Aromatic Wine, and in it dip compresses to be laid on, and to be repeated three or four times aday. But usually these swellings go off of themselves, when the Woman is delivered, the whole Body being cleanted by the Child-bed purgations.

Many big bellied Women are subject to the piles, because the courses that were wont to be evacuated
monthly

monthly, are collected in a great quantity, and flow back upon the Body. They are also occasioned by the Costivness of the body; they are painful Swellings and Inflammations occasioned by a Flux of humours to the Fundament: Some are internal, some external, some small, and with little or no pain, and some very big and painful. It is easy enough to prevent their further growth by remedies, which hinder and turn the Flux from those parts, when they are small and without pain; but the greatest care is to be taken, when they are large and painful. First, therefore you must endeavour to ease the pain, for as long as that remains, the Flux is ever increased; and if Blood abounds, she may be blooded in the Arm once, and again, if the case require it, to divert the humours, and to lessen them. If Costiveness be the cause, an emollient Glister must be injected, made of the decoction of Mallows, Marshmallows, Violets, and sweet Butter, or Oyl of Almonds; but you must be sure to add nothing that may fret or provoke the parts, least the disease should be increased thereby, especially when the piles are within. Some put the small end of a pullets gut upon the end of the Glister-pipe, that it may be the easier injected. You may else anoint the swellings with *Galen's* cooling Oyntment mixed with an equal part of *Populeon*; or you may use the hot stroakings of a Cow, or you may foment with a Decoction of Marshmallows and linseed Oyls of sweet Almonds, Poppies, and water Lillies well beaten together with the Yolk of an Egg, and ground in a leaden Mortar, give great ease. A cooling Diet must be ordered, and the woman must keep her Bed, till the Flux of the Humours is gone. If the Swelling do not abate upon the use of these things, Leeches must be apply'd. But it is to be noted, that in Women with Child, the bleeding of the Piles may be beneficial, if
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the Bleeding be moderate, and without pain. But if it flow in too great quantity, the Mother and Chi'd will be weakened thereby; therefore if so, it will be necessary to apply an astringent Fomentation made of a Decoction of Pomgranate Peel, Province Roses, Granat Flowers, and a little Allom, and to turn the Blood, bleeding in the Arm is requisite.

Women with Child are subject to several Fluxes, *viz.* a Looseness, the Flux of the Courses and Floodings. There are three sorts of Loosenesses, a Lientery, wherein the meat passes through raw and undigested, a frequent Ejection of Excrement and Humours, Lastly, the bloody Flux, which together with the Evacuation of Humours and Excrements, voids Blood with violent pains. But whatever sort of Flux it is, if it be much and of long continuance, the Woman is in danger of miscarrying; for in a Lientery, the Mother and Child are much weakened, that being cast out by Stool, which should be the Nourishment; and the Strength and Spirits are much weakened by a common Looseness; but the bloody Flux is most dangerous, because the frequent endeavours to go to Stool, greatly disturb the Womb. As to the Cure of these Fluxes, whereof great Care ought to be had in time; for they occasion Miscarriages; the Woman afflicted with a Lientery ought to use meat of easie digestion, and little at a time, that so her Stomach may be able to concoct it, and she ought to drink Claret mixed with water, wherein Iron hath been quenched, and before and after Meals, a little burnt Wine, or good Canary may be drank, or a little Marmalade of Quinces may be eat.

If it be only a looseness, and is gentle, and is not of long continuance, it needs not be much regarded, and therefore ought to be left to Nature, but if it continues

five or six days, some gentle purging Medicine ought to be used, as Syrup of *Succory* with *Rhubarb*, or the like.

But great care ought to be taken in the bloody flux, lest by its continuance it should cause miscarriage. In this case the ill humours must be first purged off with Syrup of *Succory* and *Rhubarb*, or the like, and Broaths made of Veal and Chicken with cooling herbs in them must be used to qualifie the Acrimony of the humours; and she must drink Claret wine and Water, wherein Iron has been quenched, or half a Spoonful of Syrup of *Quinces* may be mixed with Water, and every other Night at Bed time after purging, she may take fifteen or 20 Drops of liquid *Laudanum*, and Glisters may be injected made of Calves Head, or Sheeps head Broath; and to prevent the frequent Endeavours of going to Stool, a Glisten made of Milk, and the Yolk of an Egg mixed, may be now and then injected. When a Woman is with Child, generally speaking, she ought not to have her Courses, because their ordinary passage is stopt, and also because the Blood is then employ'd for the Nourishment of the Child; yet some big bellied Women have their monthly purgations till the fifth Month, and yet go out their time, and do very well. A Woman having her courses, thought she was not with Child, and because she found her self indisposed, she advised with a Physician, who by Bleeding and purging her made her miscarry, after she had bin three Months gone with Child.

It is to be noted, that when Women with Child have a Flux of Blood, you must carefully consider whether it be the ordinary Courses, or a real Flooding; if it be the ordinary Courses, the Blood comes at the accustomed times, and flows by degrees from the Neck, near the inward Orifice of the Womb, and not from
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the Bottom of it as may be perceived, if trying with a Finger, you find the inward Orifice quite closed, which could not be if the Blood issued from the Bottom. It must be likewise considered whether the Courses flow, by reason of the Superfluity of the Blood, the Acrimony of it, or the weakness of the Vessels. If abundance of Blood be alone the Cause there being more than enough for the Nourishment of the Child, it injures neither Mother nor Child, but is a Benefit to both, provided it be moderate. But if there be not abundance of Blood, and if the Woman use to have but a small quantity of her Courses, before she was with Child, it is a sign that the Flux proceeds from the Heat and Acrimony of the Blood, or the Weakness of the Vessels.

To prevent this Flux, when it ought to be stopt, the Woman must keep in Bed, and forbear all things that may heat her blood, and must observe a cooling and strengthening Diet, and feed on Meat that breeds good Blood, and thickens it; as Broths made of Chicken, Knuckles of Veal and the like, wherein may be boiled cooling Herbs; Rice Milk and Barley Broth is also very good, and in all her Drink quench Iron. She must forbear Conversation with her Husband. And to comfort the Child, which in this case is usually very weak, Linnen dipt in strong Wine, wherein Cinamon and Pomgranat Peel has bin infused, must be applyed to the Mothers Belly.

Flooding is much more dangerous than a Flux of the Courses; for the Blood comes from the bottom of the Womb with pain, and in great Abundance, and continues flooding daily without Intermission; only sometimes Clods of Blood stop it for a while, but afterwards it flows more violently, and destroys both Mother and Child if not seasonably stop'd by the delivery of the Woman.

A false Conception or a Mole, which the Womb endeavours to expel is usually the Cause, when the flooding happens when young with Child, whereby some Vessels at the bottom of the Womb continually cast forth Blood until the strange Body is ejected. But when a flooding comes upon a woman, that has truly conceived, at whatsoever time it be ; it proceeds likewise from the opening of the Vessels of the bottom of the womb, occasioned by some blow, slip, or other hurt, and especially, because the after-birth separating in part, if not wholly from the inside of the womb, opens all the Orifices of the Vessels where it was joined ; and for this reason a great flux of blood follows and never stops 'till after the delivery of the woman ; for if but part of the after-birth only be once loosened, it never joins again to the womb ; and therefore the opening of the Vessels cannot be stopt, 'till all that is in the womb is expelled, and afterwards the womb like a sponge squeezed, contracts it self and stops the Vessels.

But tho' it be necessary to deliver the Woman presently, to stop a great flooding, which manifestly endangers the womans life ; yet it is to be noted, that when the flooding is small, other things are to be first tryed ; for some small floodings have for sometimes bin suppressed by keeping quietly in bed, by bleeding in the arm, and proper remedies ; and perhaps it may in a short time, be found to be only an ordinary flux of the Courses ; if therefore the strength of the woman keeps up, and the flux be not attended with ill symptoms, it is best to leave the whole business to Nature, but if the flux be very much, and the woman is afflicted with Convulsions and Fainting, she must be instantly delivered, whether she has pains and throws or no.

Sometimes women with child are oppressed with a great weight at the bottom of their bellies, by reason
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the womb bears down, and sometimes she cannot walk without pain and difficulty : In this case the large ligaments of the womb are much relaxed, either by the burthen upon them, or by a fall, shaking, or great pains, or bad labour in a former delivery. Sometimes also a great many humours are the cause, for they moisten and relax the ligaments : This bearing down of the womb hinders coition, and causes numbness in the Hips and Thighs, and difficulty of Urine, and costiveness. The best remedy in this case, whatsoever is the cause of the bearing down, is keeping the Bed, for the ligaments are continually more and more relaxed by the weight when she is up ; but if her condition or circumstances are such, as will not admit of continual rest in the bed, she ought at least to keep up her belly with a swaith, and if the weight causes a difficulty of rendring her water, she must lift up her belly as oft as she has occasion to make water ; if humours be the cause of the relaxation of the ligaments of the womb, a drying dyet must be constantly used, and her meat must be roasted, and the woman must be very careful when there is such a weight, and relaxation of the womb, from whatsoever cause it proceeds, that she be not strait laced, because thereby the womb is forced down ; but above all, when she is in labour, care must be taken, that neither by means of the throws, which strongly force down the womb, nor by the birth of the Child, nor the violent extraction of the Burthen, she gets a precipitation instead of a bearing down, as is seen often.

If a woman chance to be infected with the *Venereal* Disease during her pregnancy, the case is very difficult, for those Methods and Medicines, that are proper for the Cure of it, are apt to occasion a miscarriage ; and yet notwithstanding, if she be infected at her first being with Child, or if the symptoms are violent and dangerous, when she is near her time,

something must be done, for should the disease lie unregarded upon her seven or eight Months, her mass of blood would be corrupted, and the venom imparted to the Child in her Belly; and tho' she be near her time, if the symptoms are violent, she will be in great danger of being ruined, if Medicines be not presently used to mitigate them.

If it be only a *Gonorrhœa*, or running of the Reins, ten grains of *Mercurius dulcis*, more or less, according to her strength must be given at Bed time, in form of a *Bolus*, in conserve of Roses or the like, and some gentle purge the next Morning, and at Bed-time after the purge, you must be sure to give some *Anodyne*, to appease the commotion raised by the Purge. The *Bolus* and Purge must be repeated twice a Week, or oftner, if the strength will permit, and if no ill accident intervene. If the Urine be very hot and sharp, it will be convenient to use an emulsion to mitigate the pain and heat, the following is of good use.

Take of blanched Almonds number 12, of the four greater cold Seeds, each one dram and an half, of the Seeds of Lettice, and white Poppies, each half a dram, beat them in a marble Mortar, and pour on them a sufficient quantity of barley Water, make an emulsion for two Doses; add an Ounce of Syrrup of Violets and half a dram of *Sal Prunella*. If the privy parts are excoriated or swelled, you must foment them with a decoction of Mallows, and Fenugreek-seeds, and afterwards anoint the excoriated parts with the white Ointment with *Camphor*; but if the Disease arise to a confirm'd Pox, a gentle Salivation must unavoidably be ordered. Some venture to raise it with a Mercurial Ointment, but I think it is much safer to do it by *Mercurius dulcis* inwardly taken, and great care must be taken to prevent sickness of the Stomach, gripes and stools; therefore as soon as ever you perceive any sickness

ness of the Stomach, faintness, or gripes you must leave off the use of Mercury for a while, till the symptoms are quieted by *Opiats*, and great care must be taken that the flux do not rise too high

That her breasts, after her delivery, may not grow big, and swell overmuch, as also to avoid the danger of too much blood, which being converted into Milk, may chance to curd and breed some disease in the breast: Therefore as soon as she perceives her self with child, let her carry about her neck, a small neck-lace of Gold, though some do more esteem of a neck-lace of steel, or a little ingot of Steel, to hang between the two breasts: You may also foment the breasts a quarter of an hour every morning, with the distilled waters of Sage, Periwinkle, or ground-Ivy, making them first luke-warm: When the third or fourth month of her time is come, and that she perceives the Infant to begin to swell, and to grow big, she may swathe it with a linnen swathe-band, which she may anoint with some convenient *Pomatum*; this keeps the Belly smooth, and from wrinckles, and from hanging down like a Tripe.

*Precepts
concerning
the breasts.*

*Concerning
the belly.*

She may use this Liniment, or Pomatum.

Take the Gall of a Kid, and of a Sow, of each 3 ounces, Capon-grease and Goose grease of each an ounce and a half; cut these into little pieces, and melt them in an earthen dish, putting thereto as much water as will suffice to keep them from burning; then strain it through a linnen cloath, and afterwards having washed it in fair water, until it be very white, add to it of the marrow of a red Deer, about an ounce; then wash it again in Rose-water, or some other water of a good scent, and anoint the swathe-band therewith.

Or this,

Take of the greafe of a Dogg, and the fatt of Mutton which is about the Kidneys, of each two ounces; the Seed of a Whale, about an ounce; Oyl of sweet Almonds, about an ounce and half; prepare the greases as abovesaid; then mingle them with the other things, and wash them in Rose-water, as before.

Some women that are loath to greafe their bellies with these ointments, do carry the skin of a Dogg, or else the outward and thin pilling of a Sheep's skin: Take the skin of a Dog ready drest, for the making of Gloves; wash it a good many times in fair water first, and afterward in Rose-water, then dry it in the shade, and moisten it in the foresaid Oyls

Take this one more Liniment.

Take a quarter of a pound of fresh butter, well washed in fair water; of Rose-water, and of Oyl of sweet-Almonds, an ounce; of the seed of a Whale, half an ounce; melt these altogether, and anoint the belly. These Ointments are to be kept in a Gally-pot, covered over with Rose-water.

In the first days of this Month it might not be unprofitable to be bathed in the following decoction, for the space of a quarter of an hour; and being afterwards put to bed, to let herself be well rubbed, and afterwards anointed with some good Ointment all about the Navel, along the *Os sacrum*, and the bone of the small guts, and all about her hips and thighs.

You may use this Bath.

Take of Mallows, Marsh-Mallows, Mother-wort, of each two handfuls; Roots of Lillies three Ounces, of Camomile and Melilot-flowers, of each a good handful; Linseed, Quinces, and Fenugreek, of each an Ounce; boil all these in fair water to make a decoction, for a half Bath.

You

You may use this Ointment.

Take Hens greafe, three Ounces; the greafe of a Duck, an Ounce and a half; Oyl of Linfeed, an ounce and a half; fresh butter two Ounces; melt all thefe together, and then wash them well, either in Pellitory-water, or in the water of Mug-wort, adding thereto two Ounces of the Mufcilage of Marfh-mallows.

If the Woman all her time do complain that ſhe feels little or no motion of the Child, let her carry upon her Navel this following Quilt, which will give ſtrength to the Infant.

Take Powder of Roſes, red Corral, Gilliflowers, of each three ounces and an half; Seed of Angelica, two drams; Maſtick, a dram and an half, Ambergreece two grains, Muſk one grain; put all theſe in a bag of fine linnen, and quilt them together for the uſe aforeſaid. Thus much is to be obſerved by women with Child that are in health, and have no other diſeaſes hanging upon them: but of the other diſeaſes incident to women with Child, we ſhall take a time hereafter to Treat.

The Womb cake, otherwiſe called the Womb-liver, is much like the Spleen, it has abundance of *Fibres*, and ſmall veſſels, it is two fingers breadth, thin near the edges, and thick in the middle. And when the Child is ready for Birth, it is a quarter of a Yard over: It is ſmooth and ſomewhat hollowiſh on the ſide next the Child, and is joined to the Chorion, but is very unequal on that ſide next the Womb, and has many Bunchings out, by which it ſticks faſt to the Womb. When there are Twins, there are two Womb-Cakes, either diſtinct in Shape, or ſeperated by a Membrane one from the other, and a particular rope of umbilical Veſſels is inſerted into each from each Child; it at firſt appears like a woolly Subſtance on the outside of the outward Membrane, that encompasses the Child about the

ninth week; and a red fleshy soft substance grows upon it in a short time, that is unequal, and in little knobs, and thereby presently sticks to the Womb, and is very visible about the thirteenth Week; till this time the Child is increased and nourished wholly by the apposition of the Chrystaline or Albugineous Liquor, wherein it swims loose in the inner Membrane call'd *Amnios*, having no umbilical Vessels formed, whereby to receive any thing from the Womb-cake: But when it grows bigger, and begins to need more Nourishment, the extremities of the umbilical Vessels begin to grow out of the Navel by little and little, and are extended towards the Womb cake, that they may draw a more nourishing juice out of it. It has Arteries, Veins Nerves, and Lympheducts, some from the Womb and some from the Chorion. But tho' they are very large and visible in the Womb, yet they send but very small Capillaries to the Womb-cake. Those Vessels that come from the *Chorion* are Arteries and Veins, and perhaps the Lympheducts, the Arteries and Veins that come from the Womb, Spring from the Hypogastricks, and from that Branch of the Spermaticks, that is inserted into the bottom of the Womb, the Umbilical Vessels of the Child come from the Chorion. The Womb-cake for the first Month sticks very fast to the Womb, but when the Child is come to Maturity, it easily separates from the Womb, and falls from it like ripe fruit from a Tree, and after the Birth makes part of the Secundine. Next to the Womb cake follow the two Membranes in which the Child is wrapt, the outer is called *Chorion*, the inner *Amnios*, and when the Child is perfectly formed, there is a third betwixt the other two called *Allantois*. The *Chorion* is somewhat thick, smooth on the inside, but something unequal or rough; and in that part of it, that sticks to the Womb-cake, and thereby to the womb, there are many

many Vessels which rise from the Womb-cake it self, and the Umbilical Vessels. Twins are both encompassed in one *Chorion*, but each a particular *Amnios*, it covers the Egg originally, and when the Egg is carried to the Womb, and becomes a Conception, this membrane sucks up the moisture that abounds in the womb at that time; for while the Conception is loose in the Womb, it is increased in the same manner, as an Egg in a Hen, which while it is in the knot, it is only a Yolk, and when it drops off from thence, and falls thro' the *Infundibulum*, it is not at all altered, but when it comes into the Cells of the Process of the Womb, it begins to gather white. tho' it adhere to no part of the Womb, nor has any Umbilical Vessels but as Eggs of Fishes and Frogs do without procure to themselves whites out of the Water, or as Beans, Pease, and other Pulse. and bread Corn, being steep'd in Moisture, swell and so acquire Nourishment from the Bud that is springing out of them. In like manner, does a whitish Moisture flow out of the Wrinkles of the Womb, whence the Yolk gathers its white, and concocts it by its vegetative and innate heat: And indeed, the Liquor that abounds in the Wrinkles of the Womb, tastes like the white; and in this manner, the Yolk falling by Degrees, is encompassed with a white, till at last, the outmost Womb having got Skins and a Shell, is brought to perfection: Even so the *Chorion* sucks up the albugineous Liquor that from the first Conception increases daily in it, and sweats thro' the *Amnios*, wherein the Embrio swims, till the Umbilical Vessels and the Womb-cake are formed, from and thro' which, the Child may receive Nourishment. The Liquor that it sucks up is supposed to be nutritious juice sweating out of the Capillary Orifices of the Hypogastrick and Ipermatick Arteries.

That Membrane that immediately contains the Child is called *Amnios*; it is joined to the *Chorion* only where the Umbilical Vessels pass thro' them both into the Womb-cake, it is soft, smooth, very thin and transparent, and loosely invests the Child, the shape of it is somewhat oval; it has Vessels from the same Origins, as the *Chorion*. This Membrane before the Egg is ripened, contains a clear Liquor, which after impregnation, is that out of which the Child is formed. In it resides the formative power, and the matter from whence the first Lineaments of the Child are drawn. But because this Liquor is so very little, there sweats thro' this Membrane presently part of that nutritious albugineous humour that is contained in the *Chorion*, which it had sucked out of the Womb, and the Child receives its increase by Addition of this humour to its undiscernable Rudiments. Yet after the formation of the Umbilical Vessels and the Womb-cake, the *Amnios* receives a nutritious humour after another manner, and not as before, only by transfusion. Milky Veins come directly to the Womb-cake, according to the Opinion of some, and out of it arise others that carry the Chyle to the *Amnios*, but it is doubted of by others.

The Membrane call'd *Allantoides* is the third that encompasses the whole Child; it is very probable that this as well as the other two was originally in the Egg, yet it does not appear, till after the formation of the Umbilical Vessels and Womb-cake, and 'till the Albugineous Liquor ceases to be sucked up by the *Chorion* out of the Womb: but as soon as the Child begins to be nourished by the Umbilical Vessels, and the *Urachus* is passible, then this Membrane begins presently to appear. It contains the Child's Urine, brought into it by the *Urachus* from the Bladder, and with which it is filled more and more daily till the birth. This Membrane

brane is very thin, smooth, soft, and yet dense, it may be distinguished from the *Chorion* and *Amnios*, because they have a great many Vessels dispersed thro' them, but this has neither Vein nor Artery that is visible. After opening the Membranes that encompass the Child, the Navel-string appears, which is membranous, wreathed, and unequal, arising from the Navel, and reaching to the Womb-cake; it is about half an ell long, and a finger thick. The Vessels contained in this string are four, one vein, two arteries, and the *Urachus* wrapt in a common Coat. The Vein rises from the Liver of the Child, and is larger than the Arteries, and from thence passing out of the Navel, it runs along the common Coat to the Womb-cake, into which it is implanted by many roots; but before it reaches it, it sends some little twigs into the *Amnios*. It was formerly thought, that the only use of this Vein was to carry the blood from the Womb-cake to the Child, and some still think, that it carries chyle. In the common coat are included also two small Arteries; they spring from the inner Iliack branches of the great Artery, and passing by the sides of the bladder, they rise up to the Navel, out of which they are conducted with the Womb-cake, in the same common cover with the Vein and *Urachus*; wherewith they are twined like a Rope. Spirituous blood is driven from the Child by the beating of its Heart to the Womb-cake, and the Membranes for their nourishment, from which, what blood remains circulates back again in the umbilical vein, together with the nutritious juice afresh imbibed by its Capillaries dispersed in the Womb-cake; but Blood and Vital Spirits are not carried by the Arteries from the Mother to the Child, as *Galen* and many others have taught. The *Urachus* is the fourth Umbilical Vessel, which is a small membranous, round pipe, endued with a very straight Cavity,

it rises from the bottom of the Bladder up to the Navel, out of which it passes along within the common Cover, and opens into the *allantoides*; these four Vessels have one common Cover, which keeps each of them from touching the other, which is called *funiculus*. it is membranous, round and hollow, and consists of a double Coat, it has several knots upon it here and there, whereby the Midwives guess how many Children more the Mother shall have; but this is vain and superstitious. This Navel Rope is wont to be tied, when the Infant is born, one or two fingers breadth from the Navel, with a strong thread cast about it several times, and then about two or three fingers breadth beyond the ligature, to be cut off; what is not cut off, is suffer'd to remain, 'till it drop off of its own accord.

There have been great disputes among Physicians, with what, and by what way the Child is nourished, some say by blood alone received by the umbilical Vein, others by chile alone conveyed in by the mouth; but indeed, according to the different degrees of perfection, that an Egg passes from a Conception to a Child fit for the Birth, it is nourished differently; for as soon as an Egg is ripened, and falls into the womb, it immediately sucks up thro' its outward membranes some of that albugonious liquor, wherewith at this time the internal superficies of the womb is much moistened; and therefore as soon as the first liniments of the Child begin to be drawn out of that Humour contained in the *Amnios*, they are immediately increased by the apposition of the said liquor strained out of the *chorion* thro' the *amnios* into its cavity; but when the parts of the Child begin to be a little more perfect, and the *chorion* is so dense, that not any more of the said liquor is suckt up by it, the umbilical Vessels begin to be formed, and to extend to the side of the *amnios*, which they

they penetrate, and both the Vein and the Arteries pass also through the *allantois* and *Chorion*, and are implanted into the Womb-cake. that at this time, first gathering upon the *chorion*, joins it to the womb, and now the hypogastrick and spermatick Arteries, that before carried the nutritious juice into the cavity of the womb, open by their orifices into the Womb-cake, where either by straining through it or by fermenting, they put off the said juice, which is suckt up by the umbilical Vein, and carried by it, first to the Liver, afterwards to the Heart of the Child, where the thin spirituous part of it is converted into blood, but the thick and earthy part going down by the *aorta* enters the umbilical Arteries, and by those branches of them, that run through the *amnios*, is discharged into the cavity of it. Some perhaps may ridicule this passage of the nutritious juice, because it is supposed, according to this account to chuse its way, as if it were a reasonable Creature, but they may as well expose the passage of the Chyle from the common duct to the Womb-cake, when the Child is in the Womb for how should the Chyle know, or the milky Vessels by which it passes, that there is any Child in the Womb, that the one should offer to go that way, and the other give it way to go thither at that time; whereas the passage is shut at other times; and yet this, they that laugh at this passage of the nutritious juice, allow; and how comes the Chyle to turn its course presently after the Child is born, and instead of going down to the womb, rise up to the breasts. What reason can be given for these and many other things in nature? We are therefore forced to confess, that there are many things in nature, that are only known to Almighty God, the maker of all things. There is also another objection against this opinion, because it allows none of the Mothers blood to be received

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by the Child thro' the Umbilical Vein, but only nutritious juice, and how should it come to pass that the blood should be bred in the Child, seeing it has blood before the Liver, or Heart, or any other part that assists in the making blood, are in a condition to officiate. It is indeed very strange, how blood should be made so soon, but that it is made out of the Nutritious Juice, without the mixture of any from the Mother, is manifest by *J. r. Harvey's* curious Observations concerning the order of the generation of the parts in a Chicken, which from first to last receives nothing from the head; (says he) there appears at the very first a red leaping Speck, a beating Bladder, and Fibres drawn from thence containing blood in them; and as far as one can discern by inspection, blood is made before the leaping Speck is formed, and the same has vital heat, before it is stir'd by the Pulse: And as the beating begins in the blood, and from it, so at last, at the point of Death it ends in it. And because the beating Bladders, and the sanguinous Fibres that are made from it, and are seen first of all, it seems as if the blood were before its Receptacles. This Worthy Author, in his Treatise of the generation of Animals, owns it is a Paradox, that blood should be made, and moved, and have vital Spirit before any Organs for making blood or of motion have a being; and that the Body should be nourished and increased before the Stomach and Bowels the Organs of Concoction are framed. But neither of these are stranger, than that there should be sense and Motion before there is a Brain. And yet he says in his 57th Exercitation, that the Fetus moves, contracts, and stretches out it self, when there is nothing to be seen for a Brain but clear water. Now if all these wonderful and unaccountable things do undoubtedly come to pass in an Egg, by the warmth of the Hen only,

only, why should we count it a wonderful thing, that nutritious Juice impregnated with the vital Spirits of the arterial blood wherewith it circulates thro' the Mother's Heart, should be turned into blood in a Child, comforted with the friendly warmth of the Womb, tho' the Mother sends no humour to it under the form of Blood, and tho' it self as yet has no perfect Organs to make Blood.

The thicker nutritious juice being put off in the *Amnios*, by the umbilical Arteries, the Child sucks in some of it, as soon as the Mouth, Stomach, and the like are perfectly formed, which going down into the Stomach and Guts, is received by the milky Veins, as in grown people. *Diemerbroeck* proves that the Child is nourished this way, by the following Reasons; first, because the Stomach of the Child is never empty, but has a milky whitish liquor in it, and in the mouth of the Child, there is also such an humour. *2dly*. Because there are Excrements in the guts, and the Child voids them by stool, as soon as it is born, and certainly these are Excrements of some nourishment taken in by the Mouth. *3dly*. Had not the Stomach been accustomed to perform Concoction in the Womb, it would not presently after the Birth perform the same. *4thly*. Because the Infant presently after it is born, knows how to suck the Breast, which it cannot be thought it could so readily do, if it had taken nothing by suction, while it was in the Womb. *5thly*. Because many Children vomit up a milky nourishment, as soon as they are born, before they have sucked any Breast, or taken any thing by the Mouth, which therefore must needs be received into the Stomach.

Some say by way of Objection to what has bin before set down, if the Child be not nourished by the Mothers blood, why should her Courses be stopt, all or most of the time she goes with Child? to which may be answer'd,
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that it is for the same reason, that Nurses that give suck commonly want them also, for as in Nurses, the Chyle passes in a great proportion to the Breasts, whereby the Blood being defrauded of its due, and wonted share does not increase to that Degree, as to need to be lessened by the flowing of the Courses, so there is so great a quantity of the nutritious Juice, in women with Child that passes to the Womb-cake, by the Hypogastrick and Spermatick Arteries, for the Nourishment of the Child, that the Courses stop after the first or second Month, if the Woman be not very sanguine.

The Child is nourished three several ways, by one and the same humour, first by apposition, whilst it is yet an imperfect *Embryo*, before the Umbilical Vessels are framed: But when the Umbilical Vessels are perfected, then it receives the same Liquor by the Umbilical Vein, the most spirituous and thin part whereof, it changes into blood, and sends the thicker part, by the Umbilical Artery into the *Amnios*, which the Child sucks in at its Mouth, and being concocted again in the Stomach, is received out of the Guts by the milky Veins, as after the Birth.

The parts of a Child in the Womb differ very much from those in a grown person. All the parts are less the bones are softer, and many of them graily and flexible; the head is proportionably bigger than the rest of the Body, the Crown is not covered with Bone, but with a membrane, the Bone of the fore-head and under jaw is divided, the Bone of the hinder part of the Head is distinguished into three, four, or five Bones; the Brain and Nerves are softer than in grown persons, the Bones that serve for hearing are very hard and big, the Breasts swell, and out of them, in Children new born, whether Boy or Girl a serous milk flows forth, sometimes of its own accord, sometimes with a light pressure

sure. The spinous processes of the Vertebrae of the Back are wanting; the Heart is very big, and its Ears large; there are two unions of the greater Vessels that are not to be seen in grown persons, namely, First the Oval Hole, whereby there is a passage open out of the hollow Vein into the Vein of the Lungs, just as each of them are opening, the first into the right ventricle, and the latter into the left Ventricle of the Heart; and this hole just as it opens into the Vein of the Lungs has a Valve, that hinders any thing from returning out of the said Vein into the hole. Secondly, the Arterial Channel, which two fingers breadth from the Basis of the Heart joins the Artery of the Lungs to the *Aorta*, it has a pretty large cavity, and ascends a little obliquely from the said Artery to the *Aorta*, into which it carries the Blood that was driven into the Artery of the Lungs out of the right Ventricle of the Heart, so that it never comes into the left Ventricle, as the Blood that is sent out of the left Ventricle into the *Aorta*, never came to the right, but immediatly past into it out of the hollow Vein by the Oval hole, so that the Blood does not pass thro' both the ventricles as it does after the Child is born. The Lungs will sink before the Child is born, whereas if the Child be but born, and takes only half a dozen of breaths, they become spongy and light, that they will swim; and by this may be known whether those Children that are murdered by Wenches, and which they commonly affirm they are still-born, were really so or no; for if they were still born, the Lungs will sink, but if alive, so as to breath never so little a while, they will swim. The Umbilical Vessels go out of the Belly, the Stomach is narrower, but pretty full of a whitish Liquor; the Caul can scarce be seen, being somewhat like a Spiders web, the Guts are seven times longer than the Body; in the small;

small Guts, the Excrements are flegmatick and yellow, but somewhat hard and blackish, sometimes greenish in the thick Gut, the blind Gut is larger than usual, and often fill'd with Excrements; the Liver is very large and has a passage more than in grown People, called the Veiny Channel, it carries the greatest part of what is brought by the umbilical Vein, directly and in a full stream into the hollow Vein above the Liver; but as soon as the Child is born, this Channel closes presently, so do the *Urachus*, and the two umbilical Arteries, the spleen is small, the Gall Bladder is full of Yellow or Green Choler, the Sweet-bread is very large and White, the Kidneys are big, and unequal, and seem, as if they were compounded of many Glaudules, the *Ureters* are wide, and the Bladder is stretch'd with Urine.

SECT. IV.

Of the formation of the Child in the Womb.

CHAP. I.

Of the mixture of the Seed of both Sexes, as also of its substance and form.

AFTER that the *Womb*, which is the *Genital* Member of the Female Sex hath received the Seed of the Man, she commixes also her own Seed, so that there is now but one mixture made of the Seed of both Sexes.

Now of the next matter, of the birth; There is a difference among the Learned, which being unnecessary for



natural forme of a child lying in y^e womb.

for this place we shall let go, and stick close to them, who affirm, that the seed of both Sexes, being confused in the *Womb*, doth make up the first matter of the Birth; so that if there were not a mixture of both *Seeds*, it were impossible that any generation could be. Yet though there be of necessity a confusion of both *Seeds*, we deny not but that their qualities are different, for the *Seed* of a man exceeds the *Seed* of a Woman, both in thickness and heat, which is more cold and moist, and therefore more watry. Yet though they differ thus in quality, it is not to be denied, but that the *Seed* of the Woman gives a mutual assistance to the *Seed* of the Man, in the work of generation.

But it being unquestionable, that the *menstruous Blood* is the matter of the *Womans Seed*, therefore that ye may know the Original of it, it is to be understood that the *Menstruous blood* is nothing else but an *Excrement* of the third concoction, gathered together every Month, and purged out. Which Purgation being duly made, the Woman is then in perfect health of body; but if they come not down according to their accustomed times, and seasons, or do not come down at all, the Woman neither can conceive nor engender.

Thus the *Seeds* of both Sexes meeting in the *Womb*, and there mixing together, they are presently enclosed in a little *Tunicle*, begot by the heat of the *Womb*, and are there as it were coagulated and curdled together.

CHAP. II.

Of the three Tunicles which the birth is wrapt in, in the the Womb.

FIRST, out of the extreme superficies of the *Seed*, by reason of the more watry moisture of the *womans Seed*, a thin *Membrane* is generated, which by
H reason

Reason of its moist quality is dilated farther, being at first transparent; but after the *Birth* comes forth, folded up together, and is called the *Secundine*.

Out of the superfluous moisture of these two *Tunicks*, are begot two other *Tunicks*, which defend the Infant from being clogged with any superfluities, as from the *Flowers* retained after Conception, which serve neither for the nourishment, nor for the increase of the Infant. Yet are they retained 'till the very time of the *Birth*: At which time they are either let out by the hand of the Midwife; or else bursting the *Secundine* wherein they are contained, they flow out of themselves.

The second *Tunicle* is that which was anciently called *Allantoides* wrapping about all the interiour parts, from the Navel downwards; this is full of folds and wrinkles; in which the *Urine*, *Sweat*, and other sharp Humours that distill from the Infant, almost grown to maturity; are contained and kept to the time of Delivery.

By this second *Tunicle*, therefore the Infant is delivered, and defended from those humours, lest they should either corrode, and hurt the tender skin of the Infant, or else any way defile and foul the Infant.

The third *Tunicle*, within all these, compasses the whole *Birth* round about, defending it from all sharp exteriour humours, being very soft and tender.

CHAP. III.

Of the true generation of the parts, and the increase of them, according to the several days and seasons.

AFTER the *Womb* hath received the *Genital Seed*, and by its heat hath shut them both up, curdled and coagulated together, from the first to the seventh day are generated many fibres, bred by a hot motion,

motion, in which not long after, the *Liver* with its chief *Organs* is first formed. Through which *Organs* the vital spirit being sent to the *Seed*, within the tenth day forms, and distinguishes the chiefest members. This Spirit is let in through certain *Veins* of the *Secondine*, through which the Blood flows in and out, of which the *Navel* is generated. At the same time, in the clotted *Seed* there do appear three white lumps, not unlike curdled Milk, out of which arise the *Liver*, the *Brain*, and the *Heart*.

Presently after this, a *Vein* is directed through the *Navel*, to such the thicker sort of the *Blood* that remains in the *Seed*, for the nourishment of the parts. This *Vein* is two-forked.

In the other branch of this *Vein* is a certain blood collected, out of which the *Liver* is first framed; for the *Liver* is nothing but a certain mass of *Blood*, or *Blood* coagulated, and hardened to a substance: And here you may see what a company of *Veins* it hath, which serve both for the expulsive, and attractive faculty. In the other Branch are generated those Textures of *Veins*, with a dilatation of other *Veins*, as also of the *Spleen*, and the *Guts* in the lower part of the *Belly*; by and by all the *Veins* like branches gathering into one Trunk, toward the upper part of the *Liver*, meet all in the *Concave* or hollow *Vein*. This Trunk sends other branches of *Veins*, to constitute the *Diaphragme*, others it sends into the upper part of the back-bone, seated about the *Diaphragme*, as also the lower parts, as far as the *Thighs*.

The Liver framed.

Afterwards the *Heart* with its *Veins*, directed from the *Navel* to that part of the *Seed*, and carried as far as the *Back-bone*, is formed.

These *Veins* suck the hottest, and most subtil part of the *Blood*, out of which the

The Heart formed.

heart is generated in the *membrane* of the heart, otherwise called the *Pericardium*, being by nature thick and fleshy, according as the heat of the Members requires. Now the *hollow vein* extending it self and piercing the interior part of the right side of the heart, carries *blood* thither for the nourishment of the heart: From the same branch of this vein, in the same part of the heart arises another vein called by some the *still vein*, because it beats not with so quick a Pulse as the others do, ordained to send the most purely concocted *blood* in the heart to the lungs, being encompassed with two *Tunics* like *Arteries*. But in the concavity of the left part of the heart arises a great beating vein, called the *Aorta*, diffusing the vital spirit from the heart into all the beating veins in the body.

Under the said vein called the *Aorta*, in the concavity of the heart, there is another vein called the *veiny Artery*, which was therefore framed to carry the cool air from the lungs to temper the great heat of the heart.

Now there being many veins, which running from the concavity of the heart, are inserted into the lungs, therefore by these veins the lungs are also framed; for the vein which proceeds from the right concavity, produces a most subtile *blood*, which is turned into the substance of the lungs. By the great veins of the heart and liver the *hollow vein*, and the *Aorta* is the whole breast generated, and after that the arms, and legs in order.

Within the foresaid time, is generated the last and chiefest part of this substance, that is to say, *Brain*, in the third little skin of this mass: For the whole mass of the *Seed* being repleat with vital spirits, that vital spirit contracts a great part of the Genital moisture into one certain hollownes, where the *Brain* is formed; outwardly it is covered with a certain covering, which being baked and dried by the heat, is reduced into a bone, and so is the *Skull* made.

Now

Now the Brain is so formed as to conceive, retain, and change the nature of all the vital spirits, whence are the beginnings of Reason, and of all the Senses; for, as out of the *Liver* arise the *Veins*, out of the *Heart* arise the *Arteries*, so out of the *Brain* arise the *Nerves* of a more soft and gentle nature yet not hollow like *Veins*, but solid. These are the cheifest instruments of all the Senses and by which all the motion of the Senses are made by the *vital Spirit*.

After the *Nerves*, is generated by the *Brain*, also the pith of the back bone, which cannot be called *Marrow*: For the *Marrow* is a superfluous substance begot out of the *Blood*, destined for the moistening, and for the strengthening of the bones: but the *brain* and pith of the back-bone take their beginning from the Seed, being not destined for the nourishing, or strengthening of the members but to constitute certain private and particular parts of the body, for the motion and use the Senses, that all the other Nerves may take their beginning thence; for from the pith of the back-bone, do arise many Nerves, by which the body obtains both sense and motion.

Here is also to be noted, that out of the Seed it self are generated gristles, bones, tunicles, for the Veins of the Liver, the arteries of the heart, the *brain* with its *Nerves*: besides, the tunicles and pannicles, and the other coverings which the Infant is wrapt in. Now of the proper *blood* of the Birth, the flesh is formed; and whatever parts are of a fleshy substance; as the heart, the liver, the lights, Then are all these nourished by the menstrous *blood*, which is attracted through the veins of the Navel. This is all distinctly done from the conception unto the eighteenth day of the first month, in all which time it is called Seed. After which it receives the name of *Birth*.

CHAP. IV.

Of the nourishment of the Birth in the Womb.

WHilst the *Birth* remains in the *Womb*, it is cherished up with *blood* attracted through the *Navel*, which is the reason that the *flowers* do cease always in *Women*, as soon as they have conceived.

Now this *blood*, presently after conception, is distinguished into three parts; the purest of it drawn by the *Child* for the nourishment of it self; the second which is less pure and thin, the *Womb* forces upwards to the breast, where it is turned into milk. The third and most impure part of the *blood* remains in the *Matrix*, and comes away with the *Secondines*, both in the *Birth*, and after the *Birth*,

Now the *Infant* being thus formed and perfected in the *womb*, for the first month sends forth its *Urine* thro' the passages of the *navel*; but in the last month that passage being shut up through the *privy-members*; yet notwithstanding, while the child is in the *Womb*, he voids nothing out at the *Fundament*, because he hath taken no nourishment in at the *Mouth*. After the forty fifth day it receives life, and is then called an *Infant*.

Now, though the *Infant* hath by this time obtained sense, yet doth he not move: He most commonly moves in twice the time that he was formed, and in thrice the space after he began his motion, he hastens into the world; as for example, if the *infant* were formed in forty five days, it will move in ninety, and be born the ninth month after that.

CHAP. V.

Of the condition of the Infant in the Womb, in the sixth, seventh, and eighth month.

AFTER the third and fourth month, the Infant is nourished with more plenty of nourishment, until the time of delivery approach. Now you must observe that a child born in the sixth month cannot live, by reason that it is not come to its just perfection; but if it be born in the seventh month, it will very easily live, because it is come to its full perfection. Now the reason why those that are born in the eighth month do not live, when as those that are born in the seventh do, is plain; for in the seventh month the Infant stirs it self to come forth; so that if it have so much strength it easily performs its desire; if not, it remains in the *womb*, till it have gathered two months more strength. After this motion of the seventh month, if it be not able to come forth, it changes it self into another part of the womb, by which motion it is so weakened, that if it should be born in the eighth month, it were impossible that it should live, for it is weakened by a double motion; not only that of the seventh month, but also by that motion whereby it strives to go forth in the eighth month.

S E C T. V.

CHAP. I.

Of the situation of the Child in the Womb.

CONCERNING the situation of the Child in the *womb*, it may be considered either generally, or special-

ly; specially, either as it concerns the Male, or the Female.

The Male is commonly situated in the right side of the *Womb*, the Female in the left.

The general situation of the Child, either Male, or Female, in the *Womb*, is always the same which hath been observed and seen to be in this posture, when the Infant lies with his Back and his Buttocks leaning against the Back of the Mother, the Head inclined, and touching his Breast with his Chin; resting his two Hands upon his Knees; his *Navel* and his *Nose* between his two *Knees*, with his two *Eyes* upon his two *Thumbs*, his *Legs* folded backward, and touching his *Buttocks* with each *Leg*.

This Figure is the most natural, as being least subject to suffer any accident, being less inconvenient, and less troublesome to the Mother.

The most natural form for the Child to come into the World, is when the Head comes forward, the Hands being stretched upon the Hips.

The things which are the Causes of a Womans delivery, are three; first, the want of respiration and Air for the Infant. The second is the want of nourishment, of which, when the Infant finds a defect in his Mothers *Womb*, he is forced to seek it in another place. The third is the narrowness of the place where the Infant lies, so that he is forced to seek room other where, which makes him to break the *Membranes*, wherein he was contained, pressing and constraining the Mother by the sharpness of those *Waters*, to do her duty for his release. Now as some say, there are three ways or manners of Childrens coming upon the Earth; First, when the *Head* comes foremost, and then the Woman is easily delivered: The second, when it comes forth a-cross, or one side, or the *Feet* foremost, and then the Wo-

man suffers much, and either they both die, or one of them, As for those *Births* which are unnatural, we shall in another place treat of them, and their remedies. In this combate, the Infant and the Mother suffer very much, by reason that Woman is a Creature delicate and timorous. and not patient of much labour: or, because women great with Child live a lazy and sloathful life; and besides that, many times they eat bad victuals, which encreases *Humours* and superfluous *Excrements*, which quantity of *Humours* makes the Woman to breath short, which is a thing very troublesome to the Infant: for a Woman that will expel the *Birth* quick, ought to keep her breath in, as much as she can. The third Reason of the pain in Womens Travail, is by reason that the *Head* of a Child is bigger, being compared to the *Members*, than the *Head* of any other Creature, which makes a greater opening and *dilaceration*.

But the Women that suffer most pain, are they who were not delivered before, having not been accustomed to the sufferance of that labour; as also elderly Women, by reason that the *Bone* of the *Pubes*, the *Bone* of the *Hip*, and the *Os Sacrum*, are not so easily separated, the *Ligaments* being more strong and hard.

Now in the contention which the Child makes to issue forth, the *Head* comes first, by reason of the weight, being more heavy than the other Members.

Explanation of the Third Figure.

THIS Figure contains the *Birth* at full maturity, ready to come forth in the truest posture.

AAAA. The parts of the *Midriff* dissected.

BBBB. The body of the *Womb* dissected into four parts.

CCCC.

- CCCC. *The Membranes or Films called Chorion, and the Amnios, dissected likewise into four parts.*
 D. *The Birth in its natural posture.*

Explanation of the Fourth Figure.

This Figure contains the Navel Vessels, and the films or Covering of the Infant.

- AAAA. *The Muscles of the Midriff, the Peritoneum, and the skin it self dissected into four parts.*
 B. *The Liver of the Infant.*
 C. *The Urinary Vessels.*
 D. *The hole of the Liver, into which the Navel-vein doth pass.*
 E. *The Umbilical, or Navel-vein it self.*
 FF. *The two Navel-arteries tending downwards to the small Gut-Arteries.*
 G. *The passage for the Urine proceeding from the bottom of the Bladder.*
 H. *The Umbilical Vessels taken out of the Body of the Infant, to shew how they are joined together.*
 I. *The Membranes that involves the Navel Vessels.*
 KKKK. *The Guts or Intrailes of the Infant.*
 LLL. *The Navel Vessels extended from the Children to the Birth.*
 M. *The place where the branches of the Navel-Vessels are first collected into one Trunk.*
 NN. *A branch of the Navel-Vessels scattered through the fleshy parts of the Chorion.*
 OOO. *A branch of the Navel-Arteries.*
 PPPP. *The Conjunction of the Umbilical Vein and Arteries.*

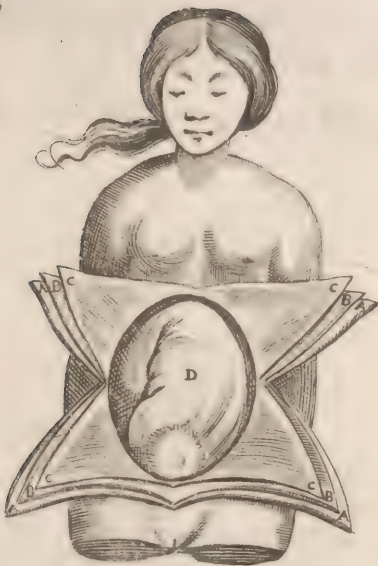
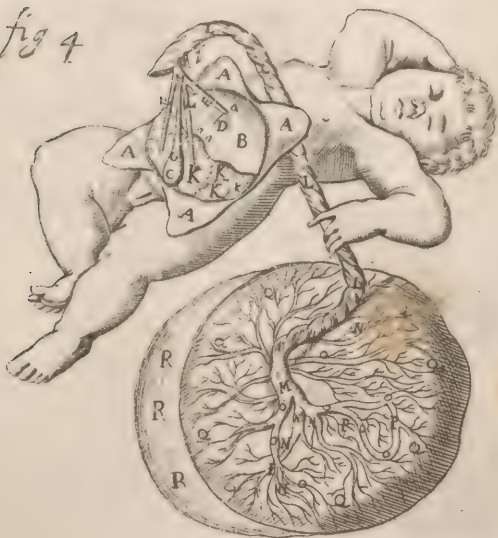


fig 4





QQQQ. *The extremities of the Navel-Veins and Arteries, ending the fleshy parts of the Chorion.*

RRRR. *The Membrane called the Chorion.*

S E C T. IV.

C H A P. I.

Of Midwives.

ALthough in these days there are many unskilful Women that take upon them the knowledge of Midwifry, barely upon the privilege of their age: Yet there are many things which ought to be observed in a Midwife, that they are utterly wanting of. Let us therefore consider of the things required in a Midwife, in relation both to her Person, and her manners: As for her Age, she ought to be neither too young, nor too old, in a good *Her Age.* habit of Body, and not subject to Diseases, nor misshapen in any parts of her Body, peculiar in her Habits, and in her Person; her Hands must be small. with her Nails pared close, without any Rings upon them, in the time of her Duty, nor Bracelets upon her Wrists; she must be chearful, pleasant, strong, laborious, and used to travel; it being required that she should be stirring at all Hours, and abiding a long time together with her Patient.

For her Manners, she ought to be Courteous, Sober, Chaste; not repining, Cholerick, Arrogant, or Covetous, nor apt to talk of what she sees in the Houses where she hath to do. *Her Manners.*

For

Her Spirit. For her Spirit ; she ought to be prudent, wary, and cunning, oft-times to use fair and flattering words.

She ought moreover to know, that God hath given to all things their Beginnings, their Increasings, their Estate of Perfection, and Declination : Therefore the said Midwife, nor any of her assistants, must not do any thing rashly, for to precipitate or hasten Nature.

CHAP. II.

What ought to be observed, when the Woman is near the time of her lying down.

Of Women near the time of their lying down.

THE Hour of the Womans lying down approaching, the Woman with Child ought to prepare her self in this manner ; she must presently call her Midwife and Assistants to her, it being requisite to have them rather sooner than later.

Her Bed. She ought to prepare a little Bed, or Couch, of a moderate heighth, as well for the convenience of the Midwife, as for the ease of her self, and others that shall be about her to assist her in her Travel : This must be situated in a place convenient for the People to pass up and down, near the fire, and far from Doors : It will be requisite for her to have change of Linnen, as also a little Cricket for her to rest her feet on, having more force when her Feet are bowed.

In the time of Travel what to do.

When she finds her Pains growing, it will be necessary for her to walk leisurely up and down the Chamber, afterwards she may lye down warm, and then rise and walk again, expecting the coming down of her Waters, and the opening of the Womb. For to keep her self long a-bed, is very troublesome : Though when she is a-bed

in-bed notwithstanding that she hath some certain pains sometimes, yet she may lie and rest her self, and now and then take a nap: By which means, both the Mother and the Infant do with greater strength endure their succeeding hardship; besides that, her waters do come down better. If her Travel be long, she may take some broth, or the yolk of a porched Egg, with some bread, or a cup of wine, or distilled water; yet she must have a care lest she over-charge her self either with meat or drink.

It is certain, that all women are not delivered alike; for some lie in their bed, others sit in a chair, being supported and held up by others, or else resting upon the side of the bed or chair; others upon their knees, being upheld under their arms; but the best and safest is to lie in their beds; and for her good and convenient delivery, let the Midwife and others observe what follows.

First, the woman that is in travel, ought to be laid upon her back, her head being lifted up a little higher with a pillow, having also a pillow under her reins to sustain her back; under her buttocks she must have a larger pillow, to raise them a little, and that her rump may be elevated; for a woman that lies low in those parts, can never be well delivered, for the avoiding of which, this situation is very convenient. Her thighs and knees must be a good way separated the one from the other, with her legs bowed, and drawn up towards her buttocks, the soles of her feet, and her heels, being fixed upon a board, laid thwart the bed for that purpose.

*Certain
Rules.*

Secondly, to some women they do use a swath-band four double; this swath-band must be a foot broad or more; which being put under her reins, is to be held up

up streight, by two persons standing on each side just at the time of her pains, both of them, at the same instant, heaving up both ends, with an exact evenness; for otherwise it does more harm than good. It is also requisite, that two of her friends should hold the upper part of her shoulders, that she may be able to force out the Birth with more advantage; And it will not be amiss, for some of her friends to press the upper parts of her belly, so to thrust down the Infant, by little and little. Such a soft compression, will much facilitate the travel, and give ease to the womans pains.

Thirdly, as for the woman her self, she must be of a good heart, and force her self by striving as much as possibly she can; stopping her mouth, and keeping her breath, as if she were doing the ordinary deeds of nature.

As for the Cholick, if it seize Women in Travail, you may read the Remedies in the following Chapter.

C H A P. III.

How to expel the Cholick from Women in Child-bed.

THere are some women, who at the same instant that they are in travel, are taken with fits of the *Cholick*; which is often caused by the crudities and indigestions of the stomach, which do torment women so extremely, that it exceeds the pain of their Travel; and while this pain lasts, a woman advances nothing toward the end of her Travel: the pain of Travel being hardly to be distinguished from it.

For her ease therefore, the woman ought to take these Remedies; two ounces of oyl of *sweet Almonds*, with an ounce of *Cinnamon-water*, or else some wind dispelling Clyster, and if the first time suffice not, you may re-iterate it; and sometimes fomentations, that are proper

proper for the dispelling of wind, are very necessary for this purpose.

C H A P. IV.

How the Midwife may know when the pains of Travel do seize upon a woman.

WHen the Woman begins to cry out, and hath sent for her Widwife; the first thing that the Midwife is to ask, is, when she did conceive? 2. Then is she to look diligently upon the belly of the Woman and to mark it well; for if she do behold the upper parts of the belly sunk and hollow, and the lower parts of the belly full and big, she may then conclude that the Child is fallen down. 3. She ought then to ask her some questions concerning her pains; for if they be quick and strong, begining at the *Reins*, and sliding down all along the belly, without ending at the *Navel*, but still falling down upon the groins, and inwardly at the bottom of the belly, below which is the interior neck of the *womb*; these are certain signs that the woman begins to be in Labour. 4. But for more certainty, the Midwife may put up her hand, being appointed first with fresh butter, and if she perceive the inner neck of the *womb* to dilate it self, 'tis a certain sign that the pains of Child-bed are upon the woman, or if she perceive any thing to push forwards her travel is also undoubtable.

C H A P. V.

Of the falling down of the waters, a good while before the woman travels.

THere are some women, who have their waters come from them, a long time before their travel, sometimes

times twelve days, sometimes eight Days, sometimes six, and sometimes four ; though the ordinary time be not above three Hours before her travel ; they remaining for the most part not above twenty four Hours. This is caused by some *Ruptures* of the *Membranes*, where, from the beginning of the formation of the Child, the *Humour* is contained, rather than by the abundance of *Humours* ; and therefore though a Woman that hath abundance, and that the *Membranes* containing them, are so strong, that they will not break suddenly, though the Woman shall not travel 'till they break, yet the Midwife ought not to break them, but rather hold the Woman over a Vessel of warm Water and also use some softning *Liniment*, to soften the, *Membranes*, that so the Mother straining, the *Head* or other Member of the Child, may break them more easily.

But for those Women that have these evacuations so long before they travel, they must refrain going into the Air, for fear of injuring themselves, the passages being open ; for though the Air cannot hinder the Child from coming forth, by reason of its weight, yet oftentimes getting within the *Secondine*, it not only streightens the *Vessels*, and Mouths of the *Veins*, that are at the bottom of the *Womb*, but also causes several *Convulsions*, to the great danger of the Woman : But it is an easie thing to remedy these accidents, by keeping close in her Chamber, having also a special regard to distinguish, whether they be the *Waters* of the *Birth*, or any *Hydropick* humour of the *Matrix*.

C H A P. VI.

What the Midwife ought to do in time of Travel.

THE Midwife seeing the *Birth* come naturally, the *Pains* now coming thicker and thicker, the
Womb

Womb also opening to be deliver'd of its *Burden*, and the endeavours of the Child being seen to come forth; the Midwife must now encourage her Patient, admonishing her to shut her Mouth, and to hold her breath, and to strain and endeavour with her lower parts: Neither ought the Midwife to be too hasty, either to widen or force the passage of the Infant, or to break the *Membranes*, but to stay 'till the *Membranes* do burst of their own accord.

And here is to be noted the ignorance of some Women, who for haste to be gone to other Women do tear the *Membranes* with their *Nails*, to the danger both of the Woman and of the Child, which then remains dry, without that moisture which makes the passage slippery; which must of necessity augment the pain of the Woman.

When the Head comes forth of the *Womb*, the Midwife must take it gently between her two Hands, and then when her *Pains* encrease, slipping down her Hands under the *Arm-holes*, gently drawing forth the Infant, yet staying her Hand always, but when the *Pains* come upon the Woman: This must be done with a very delicate and tender *Hand*, lest the Child, by any rude or harsh handling, should receive any deformed shape of Body.

When the Child is come into the World, which is commonly with his Face downward, it must be suddenly turned upon his back, lest it should be stifled for want of Air. Then let her cut the *Navel-string*, leaving the length of four Fingers, tying it with a silk Thread as near the Belly as may be: Which done, the Child if it be well, may be laid aside, only care must be had, that the Head and the Stomach be well covered, and that nothing come upon his Face.

CHAP. VII.

How to draw forth the Secondines.

THE Child being thus drawn forth, and in safety, the Midwife must now apply her self to the drawing out of the *Secondines*, which must be done by wagging and stirring them up and down, and then gently drawing them forth, causing the Woman to take Salt in both her Hands, and to shut them close, and then to blow in them whereby you shall know whether they be broken or no : It may be done also by causing her to put one Finger in her Mouth, to provoke a desire of vomiting, or else by stirring, as when she is doing the ordinary deeds of Nature, or as Nature it self constrained her to do, before the *Head* of the Child was come forth. All this must be done speedily ; yet if this be not sufficient, she may take the Yolk of an Egg raw, or she may take a small draught of raw Elder-water, or you may cause her to smell to a piece of *Assa Fœtida*. If she be troubled with *Wind-Cholicks*, or have taken Cold, which oftentimes doth breed Wind, which is a great hindrance to the coming forth of the *Secondines* ; the Midwife ought to chafe the Womans Belly with her Hand, which doth not only break the *wind*, but causes the *Secondine* to come down. If this fails, the Midwife may with her Hand dilate the *Orifice* of the *womb* drawing it forth gently and by Degrees.

CHAP. VIII.

What may be given to a Woman in Travel.

IN the first place, hot and violent Remedies are to be avoided, but in cases of great necessity ; for it many times happens that they are the cause of dangerous Feavers.

Two

Two other things are also very dangerous to a Woman in Travel, too much repletion, and too much emptiness; for the *Stomach* of a Woman with Child doth not digest her meat in so short a time as Women that are not with Child do; Therefore the Midwife ought to inform her self how long it was since she eat, and in what quantity; and if it were long since she did eat, and that she grow feeble, they may give in the intermissions of her *Pains* some warm cherishing and Cordial Broths, or the Yolk of a poached Egg: If her Travel endure long, then to strengthen her and comfort her, she may take a draught of Cinnamon-water, not exceeding an ounce, or at twice, a dram of the Confection of *Alkermes*; dissolved into two Spoonfuls of Claret-Wine, and not more than one of these three things. For if they take too much, as is before said, it causes *Fevers*, and *Heats* in the whole Body, of which follow many inconveniencies, for it stops the *Purgations*, of which many strange Diseases ensue.

CHAP. IX.

How to put the Womb again in its place.

SOME Women newly brought to Bed, are many times afflicted with greater Pains than those of their Travel, by reason that the *womb* is not well put into its place, or if it have, the Swathe-band being loose, it is apt to roul upwards in the *Belly*. This happens to Women that are not well purged after their Delivery; for remedy hereof, having put the *Matrix* right into its place, rowl up two linnen Swathes pretty hard, bringing them also round the *Hips*; then take whites of Eggs, beaten, and a dram of Pepper in Powder, which being spread upon Tow, is to be applied warm to the *Navel*; then let the *Belly* be well swathed. This is the only remedy to ease the Pain.

C H A P. X.

Against the extreme loss of blood, which happens to women immediately after their delivery.

THere are many women which immediately after their Delivery do suffer great loss of blood, which proceeds from a great plentitude or fulness; or by reason that in their travel they took too many hot and corruptive medicines; or, by straining themselves too hard over-heated the *blood*, so that after Travel, it runs from them in great quantity. To remedy this, the woman ought to take a small quantity of wine, in a spoon; and if the weakness be much, let her mix half a dram of *Alkermes*, with a draught of wine, and take care that she be well swaithed upward; for that presses down and streightens the vessels, and hinders the violent flux: Give her also the yolk of an Egg to take, for that recalls the natural heat to the *stomach*, which was dispersed through the whole. It would be necessary also, to spread along the reins of the woman and all along the back-bone, by reason of the *hollow vein*, a napkin dipt in *Oxycrate*, or Water mingled with Vinegar. You may also lay upon each *groin*, a Skein of raw Silk, moistened in cold Water. Take also of that well tempered Earth, of which they make the Floor of an Oven, and steep it in strong Vinegar, then spread it upon a linnen Cloath, and lay it upon the *Reins*; this moderates the heat of the *Blood*, and stops the violent flux of it: Great care must be also had, that all the while the *blood* comes from her, she do not sleep, for many times they are taken away in that weakness, when the people think they do but take their Rest: But when you see this great Flux moderated, you may take away the astringent Medicines by little and little, so that the *Blood* may cease running

running by degrees, lest any *blood* should be retained that may chance to do mischief.

CHAP. XI.

What is to be done to a woman presently after her Delivery.

PResently after a woman is delivered, if she have had a sore Travel, they ought to cast her into the skin of a Sheep head alive, and put about her *Reins* as hot as may be; upon her *Belly* also lay the Skin of a Hare head alive, having cut the Throat of it afterwards, and rubbed the Skin with the *Blood*, which is to be clapt as warm as may be to her *Belly*.

This closes up the dilatations made by the Birth, and chases from those parts the ill and melancholy *Blood*. These remedies are to be kept on two hours in Winter, and one hour in Summer.

After this swathe the Woman with a Napkin about a quarter of a yard large, having before chafed the *belly* with Oyl of St. *John's-wort*. Then raise up the *Matrix* with a linnen Cloath many times folded; then with a little pillow about a quarter of a yard long cover her *Flanks*, then use the Swathe, beginning a little above the *Hanches*, yet rather higher than lower, winding it pretty tite, Lay also warm Cloaths upon the *nipples*, letting alone those remedies which are proper for the driving back of the Milk, which are not so soon to be applied, for the body is now all in a commotion, and there is neither *vein* nor *artery* which doth not beat: Wherefore those Remedies that chase away the Milk, being all dissolving, therefore it is not proper to put such Medicines upon the *Breast* during that commotion, for fear that those medicines should make a stop of any thing hurtful in those parts, and

there:

therefore it is better to give ten or twelve hours for the *Blood* to settle in; as also for that which was cast upon the *Lungs* by the agitation of Travel, to distil down again into its place.

You may also make a restrictive of the white and yellow of an Egg beaten together, with an Ounce of Oyl of *St. John's-wort*, and an ounce of Oyl of *Roses*, an ounce of *Rose water*, and an ounce of *Plantain-water*, beat all these together very well; in this you may dip a linnen cloath folded double, and apply it without warming of it to the *Breasts*: This comforts and eases the pains of that part.

She must not sleep presently; but a matter of four hours after her delivery, you may give her some nourishing Broth, or Caudle, and then if she will, she may sleep.

C H A P. XII.

Of women that have a great deal of Blood, and purge not, neither in their travel nor after.

SOME women have great Superfluity of *Blood*, and yet purge not at all, neither in their Travel, nor afterwards; to which, if remedies be not applied, the Women do run great Hazards and Dangers in their lying in, great Suffocations of the *Matrix*, and continual *Feveres*; this may be remedied, being first informed of their natural disposition before they were with Child; knowing that when they had their purgations, they had them in great quantity, and for a good while together, as also when they came, being a gross and thick *Blood*; and therefore seeing that now they do not purge in great quantity, and that they have divers inquietnesses, weakneses of the Stomach, and pains of the head; wherefore you may give her in the Morning a little Syrup of *Maiden-hair*, and *Hysop-water*

ter mingled together, and Syrup of Wormwood, with White-wine; in their broths you may boyl *Jacines* and opening Herbs, keeping the *belly* soluble with Clysters; she must eat no solid Meat, she must be well chafed from the *Groins* down to the very *Ankle-bone*, always strokeing and carrying the hand down-ward; Blood-letting also in the Foot in the morning is not amiss; as also some Fumigation that cleanses the *Matrix*, and draws down the *Blood*: Yet care must be had, that these last Remedies be not used before the *Matrix* be put into its place, for fear that these remedies should draw it down too low, but about eight or ten Days after the *Matrix* was put into its place. For cleansing the *Matrix*, you may use this Receipt.

Take Pellitory, Sanicle, Camomile, Melilot, Green-balm, Red-balm, white Mullein, Mallows, Marsh-mallow, Betony, Margeram, Nipp, March-violets, Mugwort; take of each a like quantity, and cut them small, and let them boyl in a new pot, with three pints of good White-wine; let the Woman take the fume of this Receipt three times in a day; if she have any gross *Blood* in the *Matrix*, it will undoubtedly bring it down: You may also chafe the Womans *Belly* with Oyl of Violets, this helps the Purgations being once dissolved. The reason why this thick *Blood* stays in these parts, is, because the Woman having it before she was with Child, the heat of the Womb, when she is with Child redoubling thickens it more, so that when she comes to lie down, it cannot flow; so that it is to be taken away as much as may be with the aforesaid means; Mollyfying Fomentations are also proper for this purpose, while the woman sits over the fumigation.

C H A P. XIII.

For those who have but a little blood.

THose Women that have but little blood, ought not to lie in their beds as those who have a great deal. They ought to take good nourishment in a little quantity: As Eggs well boyld in the shell in a Morning: The juyce of Mutton and Veal, squeezed out, and Mutton broth; and all these being mingled together, nourish very much, and make very good blood; as also Pigeons, Partridge, Mutton, Quaille, and such other meats good for the stomach.

C H A P. XIV.

What is to be done to the Infant.

THE Midwife having tied up the Navel-string, as is before said, she ought next to cleanse the Infant, not only in the face, but also over the whole body; anointing the groins, hips, buttocks, thighs and joynts with Oyl of sweet Almonds, or fresh Butter; this makes the skin more firm, and shuts up the pores of the skin, so that the exterior air cannot come to hurt it; and besides this, it strengthens all the parts of the body.

It would not be amiss to make a bath, or decoction of Roses and Sage in Wine, and with that to wash the Infant every morning.

After the Infant is thus well anointed, and after that well dried and wrapped up, you may give to the Infant a little Sack and Sugar in a spoon, or else the quantity of a Pease bigness of Mithridate or Treacle dissolved in Wine, with a little Carduus-Water.

C H A P. XV.

How to Govern Women in Child-bed.

THere is great difference in the governing Women in Child-bed; for she that thinks to order an ordinary labouring, or Country-woman, like a person of quality, kills her, and she that thinks to govern a person of quality like an ordinary Country-woman, does the same to her. For the Stomach and Constitution of the one is tender and weak, and the Constitution and Stomach of the other strong and lusty; which will not be satisfied with ordinary Viands: For if you give to one of these strong Stomachs presently after their delivery, any strong Broth, or Eggs, or a draught of Milk, they are like Mills that always grind, and empty as fast as they pour in; and that that gives one Woman a fever, keeps another from it; and therefore Women in Child-bed are to be governed by their several Constitutions. As for Women that are delicate, and have been accustomed to live delicately, greater care must be taken of them, giving them meats that breed good nourishment, and do not clog the stomach, forbearing also to give her those meats to which she has too great a dislike, agreeing to her humour, provided, that the meat which she loves be not hurtful; and giving her for the first eight days of her lying in, boyled meats rather than roasted, as gellies, &c. the juice of Veal, or Capon, but not Mutton, it being too feverish: giving her to drink Barly-water, or elle water boyled, wherein is boyled a dram of Cinnamon to every pint, and two ounces of Sugar dissolved; or if she do not love Sugar, Coriander-seed water; if she drink wine, let it be two thirds of water to one third of wine, giving her in the morning white-wine, and in the

the afternoon Claret, taking care of eating any thing that may breed any crudities : She may also take at the discretion of those about her, Almond-milk now and then. There are some women that cannot be kept from sleeping, and others that cannot sleep at all. It will not be amiss to give to those that cannot sleep, French barley-water; the way to make it well, is to let it boyl well, and to take the broth without straining it; neither ought it to be taken after the eight days are past, by reason that it nourishes exceedingly, and does not a little obstruct the Liver.

CHAP. XVI.

Of the Bathings that a Woman is to use for the first eight days of her lying in.

TAKE a good handful of old or new Chervil, and boyl it in a sufficient quantity of water, then taking it from the fire, add to it a spoonful of Honey of Roses; this draws down the Purgations, cleanses and heals the part. The herb it self may serve for a fomentation, to take away any inflammation. There are some that use milk to the purpose aforesaid, affirming that it is a great asswager of the pain; but that having been proved by others, hath been observed rather to engender filth, than to be any way a clearer, by reason that the sharp humour causeth it to curdle.

CHAP. XVII.

How a Midwife ought to govern her self, in case a Woman be to be Delivered of two Children.

THE Travel of a Woman bringing forth two Infants is more tedious, and it many times happens that one of the Children comes forth very well, and

and the other comes forth very hardly ; and this is certain, that that which comes forth first, is always the strongest, having the power to go before the other, and to break the membranes that enveloped it. And oft-times while the first is born, the other remains behind, wrapt in such membranes as the former was, so that it remains a good space behind the other, sometimes two hours, and yet it hath been very well born. Now knowing, that that which came first was the strongest, it would not be amiss to assist the other in coming forth, by breaking the Membranes that contain the waters ; and, if that fail, by giving strong Clysters to excite the pain ; which were it not many times done, the Child would never be able to endure the pain of coming into the World, by reason of its extraordinary weakness ; which is so great sometimes, that the bone of the Forehead is divided, and separated down to the nose ; although the Infant being born, it joyns together again, and the Infant does very well : Which if it happen, you must have a great care to bind some kind of soft pillow upon the place, that the air may not enter in. If the second Child come forth ill, you must not delay to break the *Membranes*, and to draw the Infant gently out by the feet : For (having used all its endeavours to come forth) to keep it there, or to prolong the Travel any longer, is more dangerous than profitable ; sometimes two come so suddenly the one after the other, that there seems to be but one Delivery of both, there being but a little *Membrane* that separates them ; In this case, holding the first, you must cut the *Navel-string*, and bind it about, and tye it about the Hip, while they draw forth the other Infant, which by a longer stay would be much weakned.

C H A P. XVIII.

Of the danger that a Woman hath, to purge her self for the first days of her Lying in.

IT is an ordinary thing for Women that lye in, by reason of their bed to lose the benefit of their bellies, which hinders the evacuation of their Milk, which causes Fevers. by sending gross vapours to the head; yet can they not be freed by any Purgation taken in at the mouth; but it would be much to the purpose to take pertinent Clysters which hinder the foresaid evils causing their breasts to become full, and to become, stiff, taking them as occasion requires, once in two or three days. There are some unskilful women, that not understanding the ill consequences which may follow, do give *Sena* to Women in the first days of their lying in; of which some have been very ill, and others have died. For Nature being now weakned by the Travel, and while it is labouring to restore the body to its former Estate, is not to be disturbed with violent Purgations. And therefore Clysters are always most proper: Neither are laxative broths, nor the broth of prunes, nor baked apples fasting; for these do engender wind, but rather some good Suppositories would be more useful.

C H A P. XIX.

Of the second washing for Women.

THE second washing for Women ought to be with Province Roses, put into little bags, and boiled in water and wine, of each a like proportion; and this is to be done for the second eight days.

C H A P. XX.

What is to be done to Infants as soon as they are born.

IT is an approved Maxim, that as soon as a Child is born, you ought to give it a spoonful of pure wine; for that assists and helps the Child to regain its spirits. Another advantage is this; that the wine cuts the flegm which the Child has in its throat; besides, the spirit of the wine rising up to the head, comforts and strengthens it; and it hinders also from the Epilepsie, which proceeds from the debility of the brain.

This being done, and the Mother fully delivered, you must tie the *Navel-vein* with a silk well twisted, and many times doubled, and if there be any blood in the *vein*, you must be sure to empty it, for fear, if it should be left, it should turn into corruption; then it must be well dried with powder of rotten wood: You must tie it two fingers breadth from the belly, and leave it long, three fingers breadths above the tying place; and if it be fat, you must close it over and above, that the *vein* may be well closed, then wind the string twice about it, knitting as many knots. But if the Child be come afore its time, you need not tie it so strong, for fear of cutting it with the silk; but if the *Navel-vein* be full of water and wind, you ought then, having tied it one time, and wrapt a linnen cloth about the end of it, which is still to be held upward, to uncover it again, about half an hour after, and then to tie it and wrap it about again, still keeping the end up; for fear, that if the *vein* were not fully closed, there might be some danger in the bleeding.

Some people give to the Infant Treacle dissolved in Wine; but this must be done warily in a very small quantity, and that not commonly neither.

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The Infant must be washed with water and wine luke-warm, to cleanse it; afterwards wash the face, as also chafe the throat, the arms and hands, with Oyl of Walnuts, drawn without fire, which some say will keep them from Sun-burning, then put one hand upon the bone of the Fore-head, and another upon the bone called the Coronal bone, and softly close up the gap which was made during the time of travel, closing also the *Sutures* one against another exactly; then gently put your finger under the tongue, to see if the Infant have the string or no; and if it have, it may be clipt away with the point of a pair of sharp Cizzers, without danger. There are some that think they can shape the head and nose of a Child as if it were of Wax, But let such take notice that have flat nosed Children, rather to let the nose alone, than by squeezing and closing it too much to render the nose obstructed; for that compressing the Gristles of the nose, renders the Child liable either to speak alway in the nose, or to lose his smelling. There are some Children that are born with their noses awry; for the help of which, you may with your finger moistned in fair water, gently stroke the nose, but lay no stress upon it. That happens by reason that the nose of the Child lights upon some bone of the Mother as it was coming into the World.

C H A P. XXI.

Of the last washing for Women.

THE last washing for Women, is to be for four days, with Province Roses boyled in Wine and Myrrh-water.

C H A P. XXII.

Of an Astringent for Women, when they shall have occasion.

TAke Galls, Cypress-nuts, and Pomgranate-flowers, Roch-Allome, of each two ounces, Province Roses, four ounces, Knot-grass a good handful; the rind of Cassia, the rind of Pomegranates, Scarlet berries, of each three ounces, the nature or Sperm of a Whale, one ounce, Rose-water, Myrrh-water, and Burnet-water, of each an ounce and a half, Wine and water of a Smiths forge, of each four ounces and a half, then make two little bags about a quarter of a Yard long, and half a quarter of a Yard broad, then boil all these in the foresaid water in a new Pot, using the bags one after another, as occasion serveth.

C H A P. XXIII.

To make Cere-cloaths for Women.

TAke white Wax, half a pound, the sperm of a Whale, and Venice-Turpentine, well washed in Rose-water, and Plaintain-water, of each an ounce and a half, then melt all these together, then mingle with them an ounce of Venice white Lead, then order your Cloath as you please, making some for the *Belly*, and some for the *nipples*, having first rubbed it over with Oyl of Acorns or the sperm of a Whale.

C H A P. XXIV.

To cleanse a Woman before she rises.

TAke bitter Almonds and peel them, make thereof a Paste with the Powder of *Orris* and the yolk
of

of Eggs, and put it in a little bag of Tammy, and temper within the bag, with black Wine luke-warm, and afterwards use it upon the places where the fear-cloaths had been laid, then wash the places with black Wine mingled with Orange flower.

C H A P. XXV.

How a Woman lying in of her first Child, may avoid the gripings of her belly.

THere are some women lying in of their first Child who are troubled much with gripings in the belly, and these Women commonly endure Pains when their *Terms* come down, by reason of the smalness of the *Veins* which conveigh the *blood* into the *Matrix*; such women have Gripings in their *bellies*, when they lie in of their first Child, which other women are not troubled with, by reason that they have larger Vessels yet although they have them not in their first lying in, it would not be amiss to use some proper remedies, that so they may be never troubled with them; which if they receive not at their first lying in, they will be incapable of receiving them ever after; for though they may take remedies afterwards to lessen the pain, yet they can never cure it wholly.

Now that which is ordinarily done to women is, as soon as ever they are brought to bed, to give them two Ounces of Oyl of sweet Almonds drawn without fire, with two ounces of Syrup of Maiden-hair; 'tis true, this is good to make her purgations part away, but not to remedy the griping.

Some there are that do take two drops of the *blood* which comes out of the Navel string of the Infant, and give it mingled to the Woman in the foresaid Syrups, though

though there is much fault to be found with this, by reason of the nastiness of it.

Others do boil a white Chicken, in the which they do put two ounces of Sugar, a dram of fine Cinamon, half a Nutmed grated, two or three Dates, five or six Cloves; the Fowl being boiled, you may put into it a small quantity of Claret, then boyl it altogether again, letting it boil till the Fowl be well soaked, then strain it, and give it to the Woman as soon as she is laid down; for want of a white Hen you may take a Pigeon, or a red Partridge for want of either: Only take heed to give her this if she be feverish, because it is something hot.

The Seed of Savory taken in warm broth is very good, and it is also very good for those that have the Cholick.

The Queen of France, her Receipt.

Take a dram of the root of the great Comfrey, one of the kernels of Peaches, Nutmegs, of each two scruples, yellow Amber half a dram, Amber-greece half a scruple, mingle all these together, and give to the woman as soon as she is laid down, the quantity of a dram mingled in White-wine, or, if the Woman be feverish, in some good warm btoth.

C H A P. XXVI.

Certain precepts concerning the delay and difficulty of bringing forth.

BEing now come to talk of the impediments of the Birth, you may know that the Birth is hindered by a two-fold manner, the one natural, the other not natural; of the unnatural we shall treat in its place; for the natural take these following directions: But in

the first place let the Midwife be very skilful that she may decline, as much as in her lies, all the Impediments that may be avoided.

If the Birth be hindered by the driness and streight-ries of the neck of the Womb, take a little beaten Hel-lebore or Pepper, and blow it into the nostrils of the Mother. Her Mouth must be held close, her Breath, kept in, and sneezing must be provoked as much as may be, whereby the Spirits being forced to the lower parts, may be the more available to force down the Child. You may also give her Shepherds purse dried in a little Broth, or Wine; also a little quantity of Honey mingled with twice as much luke-warm water, and given her, will not be unprofitable. The milk also of another Woman mixt with Maiden hair, and applyed warm to the Navel. She may take also Oyl of Laurel in Wine, or warm Broth; two Grains of Pepper being taken inwardly, do not only force out the Birth, but also drive out the Secondines.

This is also an excellent remedy against a difficult Travail.

Take Trochiscs of Myrrhe one dram, grains of Saffron ten, Cinnamon one Scruple, mingle all this with two ounces of Penny-royal-water, and give it the Woman to drink.

Let her drink it warm, and let her go to her Bed for an hour, till she finds the Operation of the drink moving her to her Labour. If this profit and that the Infant coming with his head foremost stick in the Womb, you may use these pills, of which she may take seven and then rest.

Take Gum Bdellium, Myrrh, Savin-seed, Liquid Storax, Agaric, of each half a scruple, Diagridium six grains, mingle all these with Cassia extracted, as much as suffices, and make up Pills about the bigness of a Pea.

You

You may also use a pessary, as long, and as thick as your finger, of pure wool, which must be covered over with silk, and dipt in the juice of *Rue*, where *Scamony* hath been dissolved, and so used. If these things prove without effect, she may use this ensuing Bath above her *Belly*.

Take of the Root and Herb, Marsh-Mallows six handfuls, Mallows, Camomile, Melilot, Parsley, of each four handfuls, Line-seed, and Seed of Fenugreek, of each two pound, Lavender, and Laurel Leaves, of each two handfuls.

Let all these things be boyled together in Water, wherein the Woman is to sit, or else to have those parts well wet and moistned with Spunges, which being done, and the Woman well dried with warm Cloaths, let her be brought to the Bed, and anointed with this Ointment.

Take Oyl of sweet Almonds, Hens Fat, Oyl of Lillies, Muscilage of Marsh-mallows of each half an Ounce, Mingle all these with as much wax as is sufficient, and make an Oyntment: This being done, give her this little Dose.

Take two Yolks of Eggs and boil them in old Wine, then mix with them these Spices, Cinamon half an Ounce, rind of Cassia, 2 drams; or you may leave out the Cassia, and instead thereof put in the more Cinamon, Saffron half a Scruple, Savine, Betony, Venus-hair, Dittany, Fenugreek, Lawrel-berries, Mint, of each one dram: The bone of the Heart of a Hart, Pearls prepared, mingle all these with Sugar, and make a thick Pouder and give it.

If the *Secondine* come before the Child, and hinder the Egrefs of the Child, is to be cut off, and this following Pessary to be put up.

Take Marsh-mallows with the Roots two handfuls, Mother-wort one handful, Rue one ounce and an half,

Fenugreek. Line-feed, of each an ounce, ten Figs; make of these a decoction, with as much water as is sufficient, and when you have strained it, add this to it, Oyl of Lillies, Oyl of Linseed, of each two Ounces. Musk one grain: In this decoction, let the pessary be dipt, and put up; she may afterwards use this Electuary.

Take *Myrrh*, *Castor*, sweet smelling *Flag*, of each two drams, *Cinamon* one ounce, *Saffron* half a Scruple, *Mace*, *Savin*, of each a Scruple, clarified *Honey* half a pound: You may also make an *Electuary* with the water of *Thyme*, and *Mother-wort*, wherein have been boiled *Fenugreek*, *Linseed*, grains of *Juniper*, of each one spoonful.

Now, after that the Woman hath been weakned with these Impediments, you may give her in Broth, *Species Lætificans*; or *Manus Christi*, or *Diamargariton*.

CHAP. XXVII.

How the Secondines are to be hastned out.

THE *Secondines*, after that the Infant is born, may be many ways hindred; first by the debility, or weakness of the *Matrix*, which happens by the frequent motion and endeavouring of the Infant, as also by reason of the difficulty of the *Birth*, or by reason that the *womb* doth not continue distended, or because it is many times streightned, by which the *womb* is so weakned, that by its own force it is not able to expel the *Secondines*: Besides, the *Secondines* may inwardly stick close to the *womb*, which happens many times through the abundance of superfluous Humours that are retained in the *Matrix*, by reason of which glutinous Humours, the *Secondines* stick to the *Matrix*. These are no way else to be pulled away, but by the Hand of the Midwife. Thirdly, the *Secondines* are hard to come away

away, if all the waters come away with the Infant, for then the *Secondines*, being left without moisture, cannot come away by reason of the driness of the *womb*; besides that, the *Matrix* and the *Neck* of the *womb* are rougher by reason of the driness thereof, for these waters render the way slippery and easie, both for the Infant, and for the *Secondines*; which being slipped away, the *womb* is to be anointed with *Juices* and *Oils*. Fourthly, when the Mouth of the *Matrix*, by reason of the pains of Child-bearing, swells, as often happens, unless there be a provident care taken to prevent it. Fifthly, when the Neck of the *Matrix* is streighter and more close, and for that reason fat Women travel with much more difficulty: Therefore when the *Secondines* do make any extraordinary stay, the Midwife is to use all her endeavour to make way for them; for that retention causes suffocation, and divers other Evils; for being long detained, they putrifie and cause an evil smell, which ascending up to the *Heart*, *Liver*, *Stomach*, *Diaphragme*, and so to the *Brain*, cause pains in the *Head* and *Lungs*, *shortness* of *Breath*, *Faintness*, *cold Sweats*; so that there is great danger; and also *Apoplexies* and *Epilepsies*, are not a little to be feared. Now in all the time of their stay, the Women are to be refreshed with convenient Food, to add strength to them, giving them sometimes the *Yolks* of *Eggs* boiled in old *wine* with *Sugar*, and sprinkled over with *Saffron* and *Cinamon*, or some Broth made of *Capon* or *Hen*, seasoned with *Cinamon* and *Saffron*: It may not be amiss to make certain *Perfumes* for the Woman to receive up into her *womb*, made of *Saffron*, *Castor*, *Myrrh*, and *Cinamon*, of each the quantity of a Bean, and care must be had that the *Fume* pass no further than the *Matrix*, and this may be done till the *Fume* of these *Spices* shall cease. After this a little *sneezing Powder* is to be used.

to her Nostrils, composed of *Hellebore*, or ſuch like; the Woman ſhutting her Mouth hard, and keeping her Breath: If theſe things prevail not, give her this following Potion.

Take *Trochiſch* of *Myrrh*, ten grains of *Saffron*, one Scruple of *Cinamon*, *Penny Royal waters* two ounces; make of this one draught and give her; after ſhe hath taken this, and reſted a little while, let a *Peffary* of *Hellebore* and *Opoponax*, wrapt up in pure wool, be thruſt up into the neck of the *womb*. This will certainly bring down the *Secondines*, for it is of ſo great vertue, that it is efficacious in expelling the Child which is dead, together with the *Secondines*.

Take *Mallows*, *Hollibock*, *Wormwood*, *Mugwort*, *Calamint*, *Origanum*, each one handful, make a Bath, and let her ſit therein up to the *Navel*, and ſtroke ever downwards with her Hands, and give her inwardly *Myrrh* a Scruple, *Cinamon* poudered in *Nutmeg-water* or *wine*, or drink *Calamint*, or *Penny-Royal* in *wine*.

Neither will it be amiſs to anoint the *Matrix* with the Ointment called *Baſilicon*; if this doth nothing avail toward the bringing down of the *Secondines*, and that the Woman is in great danger of her life, then with the Conſent of her Husband and Kindred, give her ſeven of the following Pills, which being taken, let her lie ſtill till the vertue of them do provoke new Pains; for they are of ſo great Vertue, that they alſo do expel the dead Child, together with the *Secondines*; yet herein it will not be amiſs to conſult the ſkilful Phyſician.

The Pills are theſe.

Take of *Caſtor*, *Myrrh*, *Liquid Storax*, of each a ſcruple; the bark of *Cinamon*, or *Caffia*, and *Birth-wort*, of each half a ſcruple; *Agaric* half an ounce, *Diagridin* 6 grains, *Saffron*, *Siler of the Mountain*, *Savin*,
of

of each 3 gr. *Thebaic Opium*, *Assa fœtida*, of each one gr. mingle all these with as much extracted *Cassia* as is sufficient, and make of them certain Pills as big as pease, and give them to the Woman in a small quantity of *Penny-Royal* water. It may be also expedient to apply this ensuing Plaster.

Take one part of *Coloquintida* boiled in water, and as much of the juice of *Rue*, with these mingle *Line-seed*, *Fenugreek*, *Barly meal*, of each a Spoonful, let them all boil together, and the Plaster made of these must be laid upon all that part, from the Navel to the Privities.

CHAP. XXVIII.

Of cases of Extremity; and first, what is to be done to a Woman, who in her Travail is accompanied with a flux of blood, and with Convulsions.

IN the first place, great care must be had, as to the situation of the Woman: The Woman in this case must be laid cross her Bed, where she must be held by some one that hath strength, that she may not slide, or move her self in the operations of the Chirurgeon. Her thighs must be held hard and wide abroad, with her legs bent backwards towards her Hips, and her Head leaning upon a Bolster; the reins of her Back and her Crupper being a little elevated, with certain pillows put underneath her Thighs; besides this, she must be well cover'd with linnen Cloaths laid upon her stomach, Belly, and Thighs, to defend her from the cold and wind: Being thus situated, the Chyrurgion ought to put up his Hand, being first well opened within the neck of the *womb*, to remove all those clots of blood, which may lie there to obstruct the passages of the blood. He may then try if the interior neck of the *womb* be

sufficiently dilated, that he may put in his hand, and move the *Infant*: if it be needful, which must be done as gently, and with as little violence as may be: He must anoint it on all parts with sweet-butter, or good Pomatum, and so opening it by little and little, he may put his hand quite in; and if the waters are not yet come down, he may without any difficulty let them forth; and then at the same instant, if the *Infant* comes with the head forwards, he shall gently turn it, to find out the feet, and when he hath found one of them, he shall gently draw it forth, and immediately tye a riband about it, with a knot hanging downward, then let him put it in again, suffering part of the riband to hang out, that he may more easily be able to find out the other foot; which he shall quickly do, by thrusting up his hand along the thigh of the *Infant*; when he hath found it, he shall take the other foot, and draw them both together at an even length, giving the woman now and then some leisure to breath, but urging her still to strain her self, when she feels the pains coming on her: Then shall the *Chirurgion* or *Midwife* take a fine linnen cloth, and wrap about the thighs of the Child, lest by taking it naked, his fingers should slip; in that manner drawing it forth, 'till it appear all come forth, observing still that the Belly and the Face be still kept downward.

Now if the woman hath a flux of blood, and that the neck of the *Matrix* be open, the *Chirurgion* ought to consider, whether the *Infant* or the *Secondines* come forth first of all, for it oftentimes happens that the *Secondines* passing toward the mouth of the *Matrix*, do so stop and obstruct it, that they do not give leave for the Child, or the Waters to come forth; so that some perceiving that softness, are presently of opinion that the mouth of the *Womb* is not open. But this the
Midwife

Midwife or *Chirurgion* may easily discern, by thrusting up the middle finger as high as may be, and feeling therewith the circumference of the neck of the *Womb*, by which they will soon perceive whether the *Womb* be dilated or no, and whether it be the *Secondines* that present themselves. Now when it is found to be the *Secondines*, and that they cannot easily come forth, the *Midwife* may with her two fingers widen the passage, that she may have thereby the liberty to put up her hand, and seek for the *Infant*. Now if the *Secondines* be not placed in the middle, they must be turned a little, as quickly as may be, that you may more conveniently seek for the feet of the *Infant*, to draw it forth as we have said.

In such a case as this, all care must be had that nothing be broken, and that every thing be brought out whole, for so though the woman should die, the *Midwife* or *Chirurgion* would be blameless.

If the *Secondines* come first, the best way is to deliver the Woman with all the expedition that may be, by reason of the great fluxes of blood that will follow, by reason that the veins are opened: But here are two things to be considered; the first is, whether the *Secondines* are much, or little come forth; if they are but little advanced, they must be put back with care and diligence; and if the head of the Child appear first, it must be guided directly toward the neck of the *Womb*, as in the most natural birth; but if there appear any difficulty in the birth, by reason of the weakness, either of the Child, or of the Mother, then the most convenient way will be to seek for the Feet, as we have said before.

Another thing to be observed is, that if the *Secondines* be so far advanced, that they cannot be put back, and that the Child follow it close, then are the *Secondines*

dines to be pulled away with all the care and expedition that can be, and to be laid aside without cutting the *Entrail* that sticks to them, for by that you may be guided to the *Infant*, which whether it be alive or dead, is to be pulled out by the feet with as much care and quickness as may be; though it is not to be done but in case of great necessity, for otherwise the *Secundines* ought to come last.

*Of the Child
dead in the
Mothers Bel-
ly.*

If the Child be dead in the *Womb* of the Mother, the Woman is then to be situated in the same posture, as when she is troubled with a flux of blood.

If it present it self dead, with the head foremost, and that there is little or no hope that the woman may be delivered without assistance, and that her strength begins to fail her, the most certain and safe way is to put up the hand: For the *Chirurgion* must then slide up his left hand being hollowed, as when a Man strives to hold water in it, causing it to slide in the neck of the *Womb*, along the lower part thereof toward the feet, and that between the head of the *Infant*, and the neck of the *Matrix*: And having thus opened the *Womb* with his left hand, he shall with his right put up his hook above his left hand, between the head of the Child, and the flat of his hand, and fix in in the bone of the temple, toward the ear, or else in the hollow of the eye, or in the *Occipital bone*, keeping his left hand still in its place; after this, gently moving and stirring the head with his left hand, with his right hand holding the hook well fixed, he shall draw the Child forth by degrees, exhorting the Woman all the while to force and strain her self with all her power; and then is the best time to draw forth the Child, when the pains shall seize her; now if it happen that he lose his hold in one place, the danger is nothing, for he

hath

hath the liberty to fix his Instrument better in another place. The head being thus drawn forth, he must with all speed that may be, slip his hands down the Child's arm-holes, to draw forth his shoulders, and the rest of his body : In the mean while it will be requisite to give the Woman a small draught of wine, or a toast sopt in wine of Hipocras.

If, after these *Medicines* following adhibited, the Child make no haste into the *Another way.* World, but lies unmoved in the *Womb*, then you may proceed to Instruments after another manner. First of all, as soon as the Woman is brought to bed, let her take this following potion hot, and abstain from all other meat, and remain quiet for the space of an hour or two, 'till she feel the power and efficacy of the *Medicine*.

Take seven cut *Figs*, *Fenugreek*, *Motherwort-seed*, and *Rue*, of each two *drams*, water of *Peny-royal* and *Motherwort*, of each six *ounces*, boil all these to the consumption of half, strain them; and to the straining add *Trochischs* of *Myrrh* one *dram*, three *grains* of *Saffron*, *Sugar* as much as is sufficient; make one draught of this, and spice it with a little *Cinamon*.

After she hath rested a little upon this, let her again return to her travel, at what time certain *perfumes* must be made ready of *Trochischs*, composed of these following *Spices* to be cast on the coals, and so used, as that the *perfume* may only come to the *Matrix*, and no further.

Take *Castor*, *Sulphur*, *Galbanum*, *Opoponax*, *Pigeons-dung*, *Assa-fetida*, of each half a *dram*, mingle all these with the juyce of *Rue*, and make a *Trochisch* of them in the form of a *Filberd*.

If these produce no effect, you may use this following *Emplaster*.

Take

Take *Galbanum* an ounce and a half, *Coloquintida* without the grains two drams, the juyces of *Rue* and *Motherwort*, new *wax*, as much of each as is sufficient, of each make a plaister. Let this be spread upon a cloth to reach from the *Navil* to the *Privities*, and in breadth to both the sides. which she may keep on for the space of an hour or two. A *Pessary* may be also convenient, made of *Wool*, and closed over with *silk*, and then moistned in the following *Decoction*.

Take of round *Birth-wort* brought from *France*, *Savin*, and *Coloquintida*, with *Grains*, *Staves-acre*, *black Ellebore*, of each half a dram, bruise these together, and make a *Pessary*, with as much of the juyce of *Rue* as is sufficient.

But now if all these things avail not, and that the Midwife is not able to dilate the passage for the Infant, then you must have recourse to the Chirurgion; to which purpose, she is to be placed in a seat, so that she may turn her crupper as much from the back of the Chair as may be; drawn up her legs as close as she can, but spreading her Hips abroad as much as may be. Or else if it seem more commodious, she may be laid upon the Bed, with her head downwards, her buttocks raised, and her thighs drawn up as much as can be: then you may go to work, either with your *speculum matricis*, or his Apertory; so that the womb being sufficiently widened by the help of these Instruments, the birth may be drawn out by the hands of the Chirurgion, together with the *Secondines*, if possible may be. The womb must then be washed and anointed, the woman then must be laid in her bed, and well comforted with spices, as also with some comfortable meat and drink. This course must be taken with all dead Infants, and also with Moles and *Secondines*, which are hindred in their coming forth naturally.

If by these Instruments the Womb cannot be sufficiently widened for the egress of the Infants, there are yet other Instruments, by which the Womb may be widened without damage to the Mother, and the Birth be brought forth, such as are *Drakes-bill*, and the *long Pincers*, by which the Womb is not only widened, but the Birth taken hold of by them for the more forcible drawing it forth.

If there be any swelling, or inflammation, or concrete *blood*, gathered together in the *preputium* of the *Matrix*, under the skin, those tumours either before or after the Birth, where the matter appears thinnest and ripest, the Midwife may cut with a pen-knife and squeeze out the matter; anointing it afterwards often with a pessary dipt in Oil of Roses, until it be whole.

If it happen that the Child be swollen in the Womb in any part of it, by reason of Wind or any watry Humour, yet if it be alive, such means are to be used, as may be least to the detriment of the Child and of the Mother; but if it be dead, in whatever part those humours be, either in the *breast*, *arms*, or *legs*, the Midwife may then put up her hand, and with a little knife for that purpose, cut the swollen part, that by letting out of the Wind or humour, the Child may grow less and be brought forth with less difficulty.

Many times it happens that the Child comes into the World with the feet foremost; and the hands dilating themselves from the hips. In this case the Midwife ought to be well furnished with Oyntments, helping the egress of the Infant, by anointing and stroaking it, lest it be carried backward. Having also a great care to take hold of both the arms of the Infant, and keep them close to the *hips*, that the Child may come forth after its own manner. If by reason of this deduction of
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the Arms, from the sides of the Infant, and the narrowness of the *Matrix*, it so happen that the Child cannot make a total egress, the womb of the Woman, and the Infant it self, are to be well anointed, sneezing Powders being administred to the Woman, to help her endeavours; the womb is also to be pressed hard with both hands, that the Child make no retirement back, but may still move forward.

It happens sometime that the Child comes forward with its feet, with the Arms not close to its sides, but extended above its head; which when it comes to pass, the Midwife is by no means to receive this Birth, unless the Child be very small, and the *Matrix* so wide, that it may afford an easie passage to the Child; yet may she not then receive it, till she hath well anointed both the Child and the *Matrix*. But it would be much more safe and convenient, for both the Child and the Mother, to put back the Child into the Womb and bring it to its natural form, which may be done in this manner. The woman must lie on her back upon her bed, with her head downward, and her buttocks a little elevated, which being done, the Midwife shall gently compress the belly of the Woman toward the Midriff, thereby to put back the Infant into the Womb. But above all, things let her take care that she turn the Face of the Child toward the back of the Mother, raising up the thighs and buttocks of the Child, toward the navel of the Mother, to bring the Child to a more legitimate and natural production.

If the Child happen to come forth but with one Foot, the Arm being extended along the sides, with the other Foot turned backward, the Woman is instantly to be brought to her bed, and laid in the same posture as we have before told you, and then is the other foot which came forth first to be put back into the Womb; which being done, let the woman rock her self from one
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side of the bed to the other, (lying alwaies with her head low, and her Buttocks raised) 'till she apprehend the Child to be turned, upon which she may immediately expect her pains with all the assistance that may be given; and in the mean while to be comforted as much as may be with Cordial Potions, and wholsome Medicines.

Many times it happens that the Child lies athwart, and falls upon his side, which when it comes to pass, the Mother is not to be urged to her labour, neither is the *Birth* to be expected after that manner, for it is impossible that the Child should be so born without some conversion; and therefore the Midwife is to do all she can to reduce it to a more natural form of *Birth*, by moving the Buttocks, and steering the Head to the passage; if this succeed not, let her try by often rocking the Woman to and fro, to bring the Child to its natural form of being born.

If it happen that the Child hasten to the *Birth*, with the Legs and Arms distorted, the Midwife ought not to hasten the Woman, but immediately cast her on her Bed, where she may direct the Woman to roul herself to and fro; or else she may gently stroke the *womb* of the Woman as she lies, 'till she have reduced the Infant to a better posture; If this profit not, the Midwife must take the *Legs* and close them together, then if she can, she must get her Hand about the Arms of the Child, and in the safest way she can, direct it to its coming forth; though it be the safest way to turn the Infant in the *Womb*, and by that means compose it to the natural Birth.

If the Infant come into the World with both knees forward, with the Hands hanging down upon the Thighs. The Midwife may then put up both the Knees upward, 'till the Feet happen to come forward, and then with her left Hand let her take hold of the

Feet

Feet, and keep her right Hand about the sides of the Child, and in that posture endeavour the Birth of the Child; but if that succeed not, let the Woman as is said before, be brought to her Bed, and there wallow from side to side, 'till she have moved the Child into a better posture.

But when it happens that the Child hastens forwards, with one Arm extended upon the Thigh, and the other stretched over the Head, the Feet being stretched out at length in the *Womb*, the Midwife may by no means receive the Child in this posture, but must lay the Patient upon the Bed, as we have said before; then must the Womans Belly be gently pressed backward, that the Infant may retire into the *Womb*, and if it give not backward of its own accord, the Midwife may with her Hand gently thrust back the Shoulder, and bring the Arm that was stretched back to its right place.

The most dangerous of all those that we have spoken of is this, and therefore the Midwife must take care to put back the Infant in this case into the *Womb*: First of all therefore anoint well her Hands, as also the *Womb* of the Woman, then, if she can, let her thrust in her Hand near the Arms of the Infant, and so move the Shoulders that the Infant may fall back into the *womb*; and then to bring it to the natural form, let her thrust up her other Hand, and reduce the Arms of the Infant to the sides of it; If this succeed not, the Woman must be laid on her Bed, and after a little rest, she must be ordered as before we have said: If this avail not, she must be brought back to her Seat, as we have before rehearsed; then must her *womb*, by the help of those Women that assist her be gently prest downward, and on both sides, while the Midwife having anointed the *Matrix*, and both the Arms of the Infant, joins them as close together as she can, and in that manner re-

ceives the Infant. And there is the less danger in this form, if the Midwife be diligent, and the Child slender.

If the Infant thrust it self forwards with the buttocks formost, the Midwife must put up her Hand well anointed, and so by heaving up and putting back the Buttocks, strive to turn the Head to the Passage. Yet overmuch haste must not be made, lest the Infant should fall back into some worse Posture; and therefore if it cannot be turned by putting up the Hand, the Woman must be brought to her Bed, and ordered as we have often said before; comfortable things being conveniently ministred to her.

If the Child come forward with the neck bowed, and the shoulders forward, with the Hands and Feet stretched upwards; in this case the *Midwife* must carefully move the shoulders backward that she may be able to bring the Head forwards, which may be easily done, for the shoulders being removed, the Head will soon appear formost, yet if this suffice not, the Woman must be laid on her back upon the Bed, and ordered according to the former Precepts.

When the Infant thrusts forth the Hands and Feet formost, care must be had to avoid the danger of this mishapen posture, and therefore the Midwife must strive by removing the Feet, to lay hold on the Head, and, as much as in her lies, to direct it to the passage; the Hands are also to be removed, unless of their own accord they fall down to the sides. If by this means it cannot be done, the former Precepts of converting the Child are to be observed.

Sometimes it happens that the Child strives to force its passage in this posture which is very dangerous. First of all therefore let the Midwife anoint her Hands well, and the *Womb* of the Woman; which being done, let her put up her Hand, and seek for the Arms of the

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Child,

Child, which when she hath found, let her hold them fast, till she hath hold of the Head also, which she must with all her skill endeavour to bring formost, then let her remove the Hands of the Infant, and fix them upon the sides of the Infant. Yet if this do not avail, it will be the safest way to lay the Woman on her Bed, and to proceed according to the former Precepts to try if by that delay she may have the more advantage to proceed as before

The same method which is to be observed in single Birth, is also to be observed in case of Twins or of triple Birth; for as the single Birth hath but one natural way, and many unnatural Forms, so is it with the Birth of many Children; and therefore when it happens that Twins appear, coming into the World according to the natural form, the Midwife must observe to receive that first which is nearest the passage; yet be sure not to let go the other, lest it should fall back into the *womb*, and tumble into some other form, but the one being born, immediately to receive the other; this Birth is the more easie in the natural form, because the first Child widens the passage for the latter, but in unnatural Births there is most difficulty in the passage of the second Child: Care must be also had in the birth of Twins, that the *Secondine* be naturally brought forth, lest the *womb* being deliver'd of its Burthen, should fall, and the *Secondine* by that means be delayed to the damage of the Woman in Child-bed.

If there be Twins in the Womb, and one of them endeavour to come forth with the Head formost, and the other with the Feet: First of all the *Midwife* must consider, which of the two the Woman may be delivered of with most expedition; if the Head of the one be let forward than the Feet of the second, it will be most convenient to draw that forth by the Feet, turning
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ing the head of the other a little to the other, that being delivered, she must presently hold the Head of that which is within, and direct it just to the passage of the Womb; which may be done with more ease, by reason of the gap which the foremost hath made.

If it happen, in drawing forth the first by the feet, that the other change its situation, the Midwife may then draw forth the other by the Feet as she did the first; and if the head of the first be more forward, then she must put back the Feet of the first, and receive that which comes with the head foremost.

If both of them press together to the passage of the Womb, the Midwife must take great care; and therefore she must put up her hand to see which of them is most forward, as also to try whether it be not some monstrous Conception, as two heads upon one body, or two bodies joined in one, either at the shoulders, or at the sides, which may be known, if she put up her hand gently between the two heads as high as she can; and if she find that they are twins, she may gently put the one to one side, to make way for the passage of the other, which is most advanced; which must be directed just to the orifice of the Womb, having a great care that she do not change the situation of the second; and as she feels the pains of the Mother coming on her, she must by all means bring forward the Child she would receive, still keeping the other back, with two or three fingers of the left hand: and thus having delivered the first, if the second be not well situated, she must bring the head to the neck of the Womb, where it will find the passage open to it, by the delivery of the first.

Now lest the first Child should be in danger of its life, you must take it from the Mother, and carefully tie up the *Navel-string*, as is formerly mentioned, and also bind again with a large and long lillet, that part of the

Navel which is fast to the *Secondines*, that they may be more easily found, Then the second Child being born the Midwife must see if there be not two *Secondines*, for by reason of the shortness of the *ligature*, it may have hapned to retire back again, to the damage of the Woman; and therefore the *Secondines* must be hastened forth as soon as may be, lest the Womb should close.

If the two Infants have but one body, the better way is to turn the head upwards, and to draw it forth by the feet, than by the head: Taking care when you come to the *Hips*, to draw it forth as quick as may be.

The second form of unnatural Birth is very dangerous, and therefore requires the greater care of the Midwife. First, therefore, let her well anoint the *Womb* of the Woman that the passage may be more slippery; which being done, let her take hold of the hands of one of the Infants, and keeping them close to the sides, direct the head to the orifice of the Womb; that being born, let her proceed in the same manner toward the other. If she cannot come to take hold of either of the Infants Arms, she must bring the Woman again to her Bed, and try by the aforesaid Agitation of her body, if the Infants may be brought to a more convenient form of delivery.

C H A P. XXIX.

Of ordering the Woman after she is delivered,

IN the first place she must keep a temperate diet, having a great care not to over-fill her self after so great an evacuation; and indeed her diet must be like that of wounded persons; neither are the tales of nurses to be believed, who exhort them to fill after so great an emptiness, telling them that the loss of blood must be restored, for these are meer Fooleries; for

for as for that *blood* which she hath lost, it is but unnecessary *blood*, such as is usually kept for the space of nine months, which to void, is much conducing to her Health. Besides, their nourishment for the first days, must be but slender, for fear of falling into a *Fever*; besides, the abundance of milk, which it would bring into the *breast*, where it might be in danger of curding, or *Apotematizing*; and therefore for the first five days, let her use Broths, Panada's, potched Eggs, Gellies, abstaining from Flesh, or French Barley: In the morning, Broth will be expedient; at dinner, Broth, or Eggs, or Panada; and at supper, the same with some Gellies for the second course. If she intend to nurse her Child she may feed more plentifully, and drink some Barly-water, wherein some Corianders, or Fennel-seed may be put.

In *Italy* the persons of most account do use this water. Take two Capons, the Feathers being well pulled off, and the bowels wholly taken out, which you shall boyl in a glaz'd earthen pot, in a sufficient quantity of water till they be half boyled, then must they be taken out of the pot, together with the Broth; and being cut to peices are to be put into a Lembeck in manner following.

Take Bugloss, Borage, and Time, two good handfuls, and with that cover the bottom of the shell, then lay upon that a row of flesh, then upon that a rank of leaf-Gold, with a dram of powder of Pearls, and upon that pour the broth; let all this be distilled in *Balneo Mariæ*, drawing forth a pint at a time, which you shall re-iterate as often as you have any thing left, to give to the Woman in Child-bed, for the space of ten or twelve days. This water must be drawn six weeks or two months before it be used; if the Woman be not troubled with a Fever, let her drink a little white

Wine, or Claret, with twice as much hot Water ; If she have a mind to drink between Meals, or at night, it may be convenient to give her some syrup of Maiden-hair, or any other Syrup that is not astringent, with a little boyled water. After the suspicion of a Fever, or heat of her breasts is over, she may be nourished more plentifully, and you may give her, together with her Broth, some other meat, as Pullet, Capon, Pidgeon, Mutton, or Veal boyled. After the eight day is past ; at what time the Womb is well purged and discharged, it will be expedient to give her good meat in greater quantity, that she may be enabled to gain strength ; during all this time, she must rest very quiet, and be free from all manner of disturbance ; she must sleep as little in the day time as may be. If she go not well to stool, she may have some such kind of Clyster as this.

Take of Mallows, Marshmallows, and Pellitory of the wall, each one handful, flowers of Camomile, and Melliot, of each a small handful, Anniseeds and Fennel-seeds, of each two ounces ; boyl these in the decoction of a Weathers-head, take of this three quarters of a pint, and dissolve in them of course Sugar and common Hony, of each two ounces, new fresh butter three ounces ; of this make a Clyster, and if occasion serve, add to this an ounce of Catholicon.

What is to be done to the Breast, Belly, and lower parts of the Woman in Child-bed.

IN the first place you may lay the skin of a *Hare*, or *Sheep*, for the space of four or five hours ; which being taken away, you may then anoint it with this following *Oyntment*, and then lay a linnen Towel all over her belly and hips, which must be continued on for the first seven days, looking after it, and turning every Morning.

The Oyntment may be this.

Take the Oyl of *sweet-Almonds*, *Camomile*, and *St. John's wort*, each one ounce and a half, *Sperma ceti* two Ounces, *Goats fat* one Ounce, Oyl of *Myrtle* half an Ounce, melt all these. and make an Oyntment to anoint the *Belly*: Now before the *Cerecloth* be put on, you must apply a little *Plaister* of *Galbanum*, about the bigness of 2 or 3 fingers to the *Navel*, in the middle of which may be put two or three grains of *Civet* yet so as that the Woman may not perceive the sent of it. The *Cerecloth* may be this.

Take *White Wax* four ounces, *Pomatum* without *Musk*, *Calfs grease*, of each one ounce, *Sperma ceti* an ounce and a half, Oyl of *St. John's wort*, and *Sweet Almonds*, of each one ounce; *Venice Turpentine* washed in *Pellitory-water* half an ounce; melt these in *Balneo Mariae*, and spread them upon a cloath about the bigness of the belly, and when it is cool apply it.

The next care is to be had of the *Breasts*, upon these some put round *Cerecloth* made thus; Take six ounces of new *Wax*, Oyl of *Myrtle*, *Roses* and *Honey* of *Narbon*, of each two ounces; melt these altogether, and make a *Cerecloth*, let them have holes in the middle for the *Nipples* to go through.

This Oyntment is also very good to keep the Milk from clotting.

Take Oyntment of *Populeon* one ounce, *Galen's refrigerating Oyntment* half an ounce, Oyl of *Roses* six drams, *Vinegar* a small quantity; melt them together and make an Oyntment.

This fomentation is also much commended.

Take *Fennel*, *Parfly*, *Mallows*, *Marsh-mallows*, of each a small handful, *Laurel* and *Camomile flowers*, of each half a handful, boyl these according to Art, and make a *Fomentation* for the *Nipples*. After this *Fo-*

mentation, anoint them with *Oleum Rosatum*, *Omphacium*, and then apply this following *Plaster*.

Take *Venice-Turpentine* four ounces, well washed in strong *wine*, and *Rose-water*, adding to it two whole *Eggs*, and a scruple of *Saffron*, with as much *wax* as is sufficient; spread this upon a linnen cloth, and apply it. As for the lower parts, for the three first days they are to be *fomented* with a certain *fomentation* of *Milk*, wherein hath been boiled a few *Roses*, some *Chervil*, and a little *Plantain*. From the next day to the eighth day, you may use this bath; *Wine* and *water*, of each half a pint; red *Roses* and flowers of *St. John's wort*, of each two handfuls; *Agrimony* one handful, mak of this a *decoction*; after bathing once, or twice, lay this following *Oyntment* along the lips of the *Privities* upon a linnen cloth.

Take *Oyl* of *St. John's wort* 2 ounces, *Sperma ceti* an ounce and a half, a little white *wax*, mix all these together, melt them, and make an *Oyntment*.

After the eight days are past, you may lay upon her belly this following *Plaster*.

Take *Oyl* of *St. John's wort*, *Camomile*, and *Anni-seeds*, of each one ounce, *Oyl* of *Mastick* an ounce and a half, *Oyl* of *Mirtles* six drams, *Sperma ceti* two ounces, the fat of the Reins of a *Goat* an ounce and a half, *Deers suet* one ounce; of this make an *Oyntment* to anoint the belly of the woman in *Child-bed*, and then apply this following *Plaster*.

Take *Oyl* of *Myrtles*, and *St. Johns-wort*, of each an ounce and a half, *Oyl* of *Nip* one ounce, *Venice-Turpentine*, washed in water of *Motherwort*, four ounces; melt all these together, and put them upon a Hempen cloth, that may cover all the belly, and let her wear it the space of eight days.

These fifteen days being past, for the space of eight days more, you may lay upon her belly and her hips this following *Plaster*

Take *Oyl of Mastick, Myrtles, Jasmine, and Quinces*, of each an ounce and a half, *Oyl of Acorns* two ounces, *Sperma ceti* one ounce, *Venice-Turpentine* washed in *Plantain-water*, half an ounce; *wax* six ounces, melt all these together, adding powder of *Mastick*, and *seal'd earth*, of each half an ounce, *Florentine Orrice* one ounce, spread all these upon a hempen cloath, and lay it upon her belly, to be kept there for the space of eight or ten days; for the lower parts, this *Fomentation* may be needful.

Take *Leaves of Plantain, Mullein, Knot-grass, and Horse-tail*, of each one handful, *Cypress-leaves* a handful and a half; of the rind of *Pomgranates, Cypress-Nuts*, and *Pomgranate-flowers*, of each half an ounce; *red Roses, Camomile* and *Melilot*, of each a handful; *Rock-allum* two ounces, *Sweet smelling-Flag* and *Florentine-Orrice*, of each three drams, *Gilliflowers* one dram; make of these two bags, and boyl them in like quantities of *sowre wine*, and *Smith's water*, for the exteriour mouth of the neck of the *Womb*.

Of the choice of a good Nurse.

THE choice of a good Nurse is very important, and therefore you must first look upon her aspect, and see whether her sight be no way imperfect, as whether she be squint-eyed, or have a down-cast look; you must have a special care that she be not red haired, for their Milk is extreamly hot; see moreover, whether her teeth be sound and white, and well set; know whether she come of Parents that have been troubled with the Consumption; and if she have not, nor be consumptive her self, you may judge of her stomach,

stomach, and whether she be subject to Catarrhs; you must also take heed that she send no stinking-breath, either from her mouth, or nostrils, for that corrupts the *Lungs* of the *Infant*. Enquire whether neither she, nor any of her kindred have been troubled with *Leprosie*, by reason that it is very contagious, or with the *Falling-Sickness*. And therefore those Women that either cannot or will not nurse their own Children, must make use of such women as are most fit to the humour they would have the Child to be of: For the Nurse is now to be the second Mother of the Child, from whom the *Infant* draws all her Conditions, be they good, be they bad; and it is often seen, that Children do partake more of the Conditions of the Nurse, than the Mother, and therefore care must be taken that the Nurse be good conditioned, good teeth, brown hair, of a healthy generation; that neither she nor her Husband have had the *French Disease*; that she be not peevish nor cholerick, that she have Milk in abundance, and a good fleshy breast, that her breast be not over-fleshy, that she be not over fat; and, above all, that she be not of too amorous a humour, and desirous to be with her Husband, for that is perfect venom to the milk.

What is to be done in the extream pains of the Child.

IF a Child have extream throws presently after it be born, you must rub it with *Pellitory* and *fresh butter*, or *Spinage*, or else with *Hogs-greace*, and apply it upon the *Navel*, having first a great care that it be not too hot. Or else make a little cake of *Eggs*, and *Oyl of Nuts*, and apply it in the very same place; if this avail not, give it a little *Clyster* of *Milk*, the *yolk* of an

an Egg, and a little Sugar; this easeth the pain of the *Intestines*.

What is to be done with those Children that are troubled with Flegm.

THere are some Children born of ill-constitution'd Women, or else of Women that have not used good nourishment in the time of their being with Child, who are very full of flegm, these you must lay upon one side, and sometimes upon the other; for if you lay them upon their backs, you may perchance choak them; you must be sure to keep their bellies soluble, causing them to void that blood kept in the *Entrails* from the time of their being in the *womb*, by giving it a little *Suppository* of black *Sope* well rubbed in *fresh butter*, to take away the *Acrimony* of it; then give it a *spoonful* of *Syrup of Violets*, this causes the *flegm* to pass down. If you perceive that the *Infant* hath not much heat, you may mix with it half the quantity of *Oyl of sweet Almonds*, and half of the *syrup of Violets*, and continue it, stroaking the *stomach* and the *belly* of the *Infant* with *fresh butter*, every time that they undress him.

That which ought to be done to Children that have their Cods full of wind.

When *Infants* have their *Cods* full, ye must examine whether it be with wind, or water; if it be with water, by rubbing and chafing the skin with *fresh butter*, the waters will sweat out; if it be wind, the Children must be stirred, and swung gently, mingling in their drink the decoction of *Ani-seeds*.

How

How to take away the Canker from the mouths of Infants.

THERE have been known certain Children which have ben nourished with cold *milk*, which hath been thick, and in great quantity, which a few days after its birth, hath heated the mouth of the *Infant* in such a fashion, that it caused a white Canker, which presently possessed the tongue, palate, the gums, the throat, and all the mouth, whereupon it was taken with a *Fever*, and it could no longer suck, all the assistance that could be was still applied, and when no other Medicine did avail, there was found one, a particular remedy, which was half a handful of *Sage*, a handful of *Chervil* bruised a little, and boyled in a sufficient quantity of water, about a dozen seethings, to which you must add a spoonful of *Vinegar*; when you have strained it, you must put to it an ounce of *Honey of Roses*, then you must have a little *hooked stick*, with a little piece of *Scarlet* tied at the end, then putting the water in a Sawcer, dip the end of the *stick* where the *Scarlet* is tied, and then rub the place affected gently, and you shall find the Canker to abate by little and little.

What is to be done to Children whose Intestines are fallen.

THERE are a great many Infants, whose great gut falls; which is a thing very easily remedied at the beginning, and therefore you must put it up again: First, lay the Child with the Head lowermost, then you must have a thick Cushion, soaked in Smiths Water, then you must have an emplaster made of the Roots of great Comfrey scraped, and put upon it as an Ointment; then looking to it every day, taking care that

that it cry but little, and never unbind him, but as he lyes, lest the Gut tumble down again, and so the Cure be delayed; as the Child grows big, the Hole lessens, and the Intestine grows big. This is an experienced way.

To make an Oyntment to strengthen the Thighs and leg^s of the Child, and make him go.

TAKE Sage, Marjoram, Dwarf-Elder, bruise them a good while together, 'till you have beaten out a good deal of Juyce, then put it into a Glass Vial, 'till it be full, and stop up the Hole with paste, and round the sides also of the said Paste; put it then in an Oven, to bake as long as a good big Loaf, then draw it forth, and suffer it to cool, then break the Paste which is round the Vial; break the Bottle, and keep up that which is within, which you shall find turned to an Oyntment: And when you would use it, you must add to it some of the Marrow of the Hoof of an Ox, melting it altogether, and when ye have so done, you must rub the hinder part of the legs, and thighs of the Child. This hath been done to a Child, whom a famous Physician, after 3 Years having in hand, gave over, saying, that it would never go.

Of the relaxations of the Matrix, and the cause:

THere are many causes of the relaxation of the *Matrix*, the one proceeding from great *Fluxes*, which fall down upon the ligaments thereof, causing them to wax loose; Others come to this Disease by some falls, others by reason of carrying in their *womb* too great Burdens, others by straining themselves in travail before their time, and because the Orifice of the *Womb* is not open; sometimes, and very often by reason of the *Midwives*, who putting up their Hands into the Womb.

Womb, tear down they know not what, which is oftentimes a part of the *Matrix*, to the bottom of which the *Secondines* adhere, drawing down part of the *womb*, which they take to be the *Secondines*; which is oftentimes brought also to a worse condition, when the unskilful Women force her to the Remedies, for bringing down the *Secondines*; as holding Bay salt in her Hand, streining to Vomit, and the like. For remedy whereof, all these relaxations of the *Matrix*, are by the same Remedies, except those which are occasion'd by strong *Fluxes*, for in this case other Remedies are not sufficient, being that you are to take away the cause of those defluxions, before you can proceed to the Cure of the relaxation. Among the rest, I will relate one that hath been found very profitable and experienced, which is this astringent. Take Gall-nuts, Cypress nuts, and Pomegranate Flowers, Roche-Alum, of each two Ounces, Province Roses four ounces, Knot-grass a good big handful, the Rind of Cassia, the Rind of Pomegranates, Scarlet Grains, of each three Ounces, the nature of a Whale one ounce; Mirrh-water, Rose-water, and Sloe-water, an ounce and a half, thick Wine, and Smiths-water, of each four ounces and a half; then make two little bags of a quarter of a Yard long, causing them to boil in the aforesaid waters, in a new pot, using one after another as you have occasion, letting it lie upon the Bone of the *Pubes*, passing in between the *Hips*, chafing her often, and holding her Head and her Reins low, using in the Morning sometimes a little Mastick in an Egg, or sometimes Plantain Seed: If the Disease be not too old, it may be cured by this means; but if it be of a long standing, you must make a pessary half round, and half Oval, of great thick Cork, pierced through in the middle; tye a little Pack-thred to the end, then cover it over with white Wax, that

it may do no hurt, and to make it more thick, this must be dipped in Oyl of Olives to make it enter, and it must be straight, that it may not easily fall out; and if it be too little, to have another bigger, and when the Woman goes to do her necessary occasions, she must hold it in, lest she should force it out; the Hole is made, that the Vapours of the *womb* may have a vent, and to give way for her purgations to flow, neither must it be taken away 'till after the Purgations are passed, the thickness causes the *Matrix* to mount up as long, as it is very thick, for the *Ligaments* being close do then retire. If they be Women that bear Children, the *Midwife* ought not to suffer them to force themselves, but as Nature constrains her, having her own hand ready after the throw, to put back the *Matrix* with her finger, and when she is brought to bed, lay her low with her head and with her reins, raising her up with pillows put under her *hips*; and for Women that are troubled with this Disease, they ought not to lace themselves over hard, for that thrusts down the *Matrix*, and makes the Woman pouch belied, and hinders the Infant from being well situated in her Body, causing her to carry the Child all upon her *Hips*, and makes her Belly as deformed as her Waste is handsome.

Of a disease that happens by reason of the fall of the Matrix.

T Here is sometimes a relaxation of the Membrane, that covers the *rectum Intestinum*, when the head of the Child, at the beginning of the Travel falls downward, and draws it low; oftentimes it comes by reason of Women with Child lacing themselves, which causes such a conflux of wind to these parts, that it seems to the Woman to be the head of the Child, insomuch
that

that she is hardly able to stand upright, neither can she go. For remedy hereof, you must keep the woman soluble, giving her Anise, and Coriander seeds to dissipate the winds. You must take Sage, Agrimony, Motherwort, Balm, white Wormwood, Margerom, a little Rue, and a little Thyme, and Camomile. and having picked all the above written Herbs, you must cut them very small, and having well mingled them, put them into a maple platter, and then put hot Cinders upon them, and upon those another handful of Herbs, covering the platter with a close cloth that the woman may receive the smoak ; this is a remedy which hath been much approved and experimented

To remedy the fall of the Fundament in Infants.

TAKE of the green shrub whereof they make brooms, and cut it small, and lay it upon the Coals, and set the Child over the smoak thereof, and it will certainly cure it.

Of the diseases of Women, and first of the inflammation of the Breast.

THE *Inflammation of the Breasts* is a hard swelling together with a beating pain, redness, and shooting. The chief cause of this is the abundance of blood, drawn up together in that place, though there be sometime other causes also, as the suppression of the courses, the *Hæmorrhoids*, or a blow received upon the Breasts. The signs of it are easie to be known, that is to say, a certain redness and burning heat, oft-times joined with a Fever. For the cure of this, there are four sorts of remedies; First, the order of diet, which must be comforting and moistning, as Broth of Pullets, where Endive, Borage, Lettice, and Purslain may be boyled also ; she may drink the Juyce of *Pomgranates*, or *Barley water*.

water, with *Aniseeds* boyled in it: the use of *Wine*, and all sorts of *Spices* are very dangerous, and if the Woman go not freely to the stool, there is nothing better than a *Lenitive Clyster*; she may sleep much, and must not disturb her self with any passion. The next way of Remedy is by diverting the humours, which is done by *frictions*, *letting blood* in the foot, *scarrification* of the legs, or *vesicatories* applied to those places, especially if the *flowes* are stopped, or ready to come down; if not, it will be expedient to open a *vein* in the arm.

You may also prepare the *humour* to void it out of the place affected, by opening either the *middle vein*, or the *Basilic*, or the *Vena Saphena*, which may be done two or three times, as occasion serves; after *blood-letting*, *purge*, but let this be done with gentle *Medicines*; such are *Cassia*, *Manna*, *Tamarind*, *Syrup of Roses* or *Violets Solutive*, having a little before used certain *Syrups* which may assuage and temper the *humours*.

Take *syrup of Roses* and *Purslain*, of each one ounce, *Endive water* and *Plantain-water*, of each an ounce, give this to the Patient, neither will it be amiss to give her *Syrup of Succory*, or *Endive*, or such like; for these *Syrups* have a cooling and refreshing faculty, especially being mingled with *Plantain* or *Endive-water*, or such like, or the decoction of the said *Herbs*; now when the humour is thus prepared you may give her some gentle *Purges*. As for Example, take of the *pulp of Cassia*, and *Tamarinds*, of each six drams; of this make a little *Bolus* with some *Sugar*, and give it to the Patient; or with this *Potion*.

Take of the *Leaves of Italian Orach* three drams, of *Aniseed* one scruple, infuse these into four ounces of the foresaid waters. Into this being strained, infuse an

ounce of *Cassia*, and into the streining of this, dissolve an ounce of *Solutive Syrup of Roses*, of this make a *Potion* and give it. The fourth way of cure consists in *Topicks*, such as may drive back and repress the humour, though care must be had that they be not overstrong, lest you thereby do cool the heart too much, and thereupon drive the humour upon the heart it self. And therefore temperate Medicines are chiefly to be chosen, and such especially as are to digest and dissolve the humour: Wherefore it shall not be amiss to apply a linnen cloth dipt in white strong *vinegar*, and a little cold water, which must be applied to the *Breasts*, and often changed. Or else you may dip linnen cloaths also in a decoction of *Camomile-flowers*, and *Violet-flowers*, with a small quantity of *Oyl of Roses*, and a drop of *vinegar* or two; or you may use this *Fomentation*. Take of the juyce of *Night-shade* and *Oyl of Roses*, of each an ounce and a half; of the decoction of *Fenugreek*, *Camomile*, and *Line-seed*, two ounces, *vinegar* one ounce.

This *Medicine* you may use by dipping a sponge therein, and so washing and fomenting the *Breast* therewith.

Or you may apply this *Cataplasm*; take of the leaves of *Night shade*, and *Mellilot*, half a handful of each, let them be boyled and extracted through a course cloth, then add to them *Bean meal* two ounces, *Oxymel*, and *Oyl of sweet Almonds*, of each one ounce; of this make a *Cataplasm*, and apply it. If the Difficate be more prevalent, you must use more forcible Remedies, and among the rest this *Fomentation*. Take of the leaves of *Mallows*, *Violets*, *Dill*, of each one handful, *flowers of Camomile* and *Mellilot*, of each a small handful and a half, boyl these together, adding to them a little *Wine* and *Oyl of Dill*, or *Mustard*;
first

first let the *Breast* be fomented with this and afterwards with an Oyntment composed of equal parts of new butter, Oyl of *Violets* and *Hens fat*. But if these things avail not to dissipate the humour, you must observe whether the inflammation tend either to a suppuration, or induration. If you find that it tends to a hardness, you must try all means to hinder it by the way of mollifying *Plaisters*; among which this is not a little experimented: Take the *Marrow* of a *Calves leg* two ounces, *Sheeps grease* one ounce, *Saffron* four *Scruples*; *Cumin seed* bruised, two *Scruples*; mingle all these and make a *Plaster*. If the inflammation doth not harden, but doth altogether tend to a suppuration, which may be known by these signs; that is to say, the increasing of the tumour, the beating and excessive heat and pain which rages about those parts so vehemently, that they do not admit them to be touched. But now the suppuration is to be hastned with hot and moist *Medicines*, which have an *Emplastick* faculty, for which purpose this is much commended: Take the leaves of *Mallows* one handful, roots of *Marsh-mallows* one ounce, boyl these together, and when they are mashed draw them out, and add to them *Bean-meal* and *Fenugreek*, of each one ounce; the whites of two *Eggs*, *Myrrh*, and *Assa fætida* of each one dram, *Saffron* one scruple; mingle all these together, and make a *Cataplasme* for your use; to this you may either add *Capons-grease*, *Hogs-grease*, or *fresh butter*: If these *Remedies* do not suddenly bring the inflammation to a suppuration, you must then take of the shells of *Snails* bruised, and lay them upon the *Cataplasme* in such a manner, that the *Snail shells* may come to touch that part of the tumour which is most elevated and pointed; whence it appears that the matter will first issue; if these *Remedies* avail not, it will

be necessary to open the said Aposthume with a Lancer, and this must be done when you are sure that the matter is ready to come forth, which may be known by these signs, when the beating ceases, when the *Fever*, the pain, and the Heat of the part do begin to diminish, when you perceive the place pointed, and raised, and enclining to a blackish colour. When the wound is open, you must first apply to it a digestive, composed of an ounce of Turpentine, half an ounce of Oyl of Roses, and the Yolk of an Egg. After this, you must cleanse it with Honey of Roses, Turpentine and Barly-meal, or with the Oyntment of the Apostles, or the Oyntment called *Ægyptiacum*, then you may put on the top of the place, the Oyntment called *Basilicon*, or Paracelsus plaister which doth digest, cleanse, carnisie, and cicatrize after a very extraordinary manner. This is furthermore to be observed, that an Ulcer in the Breast is not easily cured, if the Milk be not dried out of the other Breast; and therefore the Milk is to be dried up by keeping the Child from sucking, and by putting upon the Breasts of the Woman, cloaths dipped in cold water, together with Bean, Barly, Vinegar, and such other like remedies.

C H A P. XXX.

Of Swellings from Milk.

MILK is certainly the occasion of many tumours of divers kinds; if the ferment of the *Breast* be over-active and vigorous, it separates *Milk* with too great Violence, causing thereby an over-fermentation of the parts, which usually occasions an Inflammation; if the *Serum* be hot or partake much of *blood* otherwise it raises a flegmatic Swelling; or if the matter be disposed to coagulation, the Kings-evil; and these are the

the most frequent species of Swellings commonly supposed to arise from *milk*. Any of these three may degenerate into a *Scirrhus*, and that *Scirrhus* into a *Cancer*. The signs are visible ; if the first happen, there are all the Symptoms of an Inflammation, namely Heat, Redness, Tension, pulsation, and the like. If the second, large Distension with pain, but no heat : If the Kings-evil, then hard Kernels are easily felt. Swellings made by the over eagerness of the milky Ferment go easily off, if no other Symptom attend them ; sucking and drawing the *breasts* commonly discharges the *Milk* as fast as it can be made, and then all the danger is over. But if the fermentation occasion any disorder in the *Blood*, the Patient is more or less endangered, according to the quality of the swelling produced, namely an inflammation occasions a *Fever*. Flegmatick swellings are apt to grow *Ulcerous*, and sometimes turn to the *King's Evil*, or a *Scirrhus*, and require a long time for their Cure. Abundance of Milk causes inflammations, and apostumations, and the like, and therefore the Woman ought to use a slender diet, and it ought to be of such a quality as may less dispose the Humours to ferment. *Panadoes*, Barly grewel, and such like cooling and moistening Spoon-meat ought to be used ; Chicken Broth is the highest Dyet whilst the Humour is fermenting ; the Medicines proper to diminish the Milk, are Lettice, Purslain, Endive, Succory, Smallage and the like ; the Milk is usually drawn out of the Breasts by the Infant's sucking ; but if the Child be so weak it cannot suck, or not sufficiently, the Milk must be discharged by Whelps sucking, or the Mother may draw her own Breasts her self by an instrument sold for that purpose. The swelling made by the Milk is restrained by the application of Night-shade, Lettice, Plantain, Vine tops, Bramble-buds, Horse-tail,

and the like, or Oyl of Roses, Myrtles with Vinegar and the like. The Tumour may be discuffed by the application of Mints Cat-mints, Rue; the Seeds of Fenugreek, Cumin, Fennel, and the like; or dry'd up by applying Cloaths dipt in Lime-water, or in a solution of *Sacharum Saturni* made in Frogs Spawn water, during which time fine Towe sprinkl'd with Cerufs, may be applied to the Arm pits. When the Swelling is very painful, a *Cataplasme* made of the Meals of Barly, Beans and Lentils boiled in *Oxymel*, is proper; at the same time Towe dipt in *Oxyerat* may be applied under the Arms: If the Inflammation be gone too far towards Suppuration, it must be promoted with *Suppuratives*, and opened by *Incision* or *caustick*. When the Swelling is hard and not inflamed, apply the following *Cerate*.

Take of the tops of Worm-wood powdered, two drams, of the Seeds of Lentils, Fenugreek, and Fennel, each an ounce; of the juice of Henbane and Hemlock, each three ounces, of ointment of Marshmallows two ounces, of Ducks and Goose greafe, each one ounce, of Deers Suet two ounces, of liquid Storax half an ounce; with a sufficient quantity of Wax make a *Cerat*. Hemlock boild in Wine, and beaten up with Hogs lard, resolves the hardness in the Breasts; but if it be applyed alone, it stirs up Heat, and occasions Ulcers in the skin. Green Mints or Chick-weed are common applications, and of good use, either alone, or mixed with other Medicines in all the hard Swellings of the Breasts occasioned by Milk. All Plaisters applyed to the Breasts, ought to have a hole snipt in them for the Nipples, lest they be fretted by them especially that the Milk may be drawn forth while the Medicines lye on.

A young Woman after Child-birth was afflicted with a swelling in her Breasts, one was called, that perswa-

ded her Relations it was a *Cancer*, and treated her accordingly, but her Breasts growing more painful, and much danger being apprehended from such a Disease, a Physician was advised with ; but he being wary in giving his judgment in Surgery, where there might happen any dispute, desired that a Surgeon might be fetched ; upon their view, the Breast appeared big, and inflamed ; it was apostumated, and the matter perfectly digested, and the skin thin and ready to break. The Surgeon proposed the applying of a Pultes of white-Bread and Milk, assuring them before Morning, they should find a Porringer full of matter discharged ; they did so, and the swelling broke, and was cured by the use of Basilicon without any more trouble ; and indeed when the matter is well suppurated, and a convenient opening made for discharge. these Tumours generally heal of themselves, if the Habit of the Body be good ; but where it is otherwise, or the management ill, the Cure is many times very troublesome.

A Young Gentlewoman after Child-bed, being indisposed in her Health, her left Breast became diseased and swell'd, and after some days by ill management, growing more painful and swelled, one was called in who endeavoured suppuration, and after some time opened it ; but the fluxion increased, and other obcesses were rais'd, and from the several Apostumations, sinous Ulcers were afterwards made, and so the work became difficult ; the abscess begun deep in the body of the Glands, and thro' length of time, corrupted them, and rendred the swelling hard, and the Tents stopping in the matter between dressings, had occasioned a large discharge : The method of Cure consisted in the enlarging of that Orifice, where the matter seemed to be detained, and then to proceed with deterfives and the like ; a caustick was applied to the part round about the Ori-

fice, stoping the hole with Lint. by which means in a short time, a clear way was made for the matter, as the *Eschar* separated, a *Fungus* thrust forth, which was sprinkled with red *Precipitat*, and the *Eschar* was dressed with *Basilicon*, and the other openings with *Diapom* and the Cerate of Marsh mallows over all: After a more full separation of the *Eschar*, observing the *Fungus* to rise more large, a *Stupe* was applied, wrung out of a decoction of the tops of Wormwood, *Rose*, *Mint*, the Flowers of red Roses and *Salaustines* made in Wine and Water, and *Chalcantum* was applied upon the *Fungus*, and pledgets of the Ointment of Tutty over the Ulcerated parts. The second day after the Dressings were took off, and the *Eschar* was found to be made by the *Catheretick*, which was thrust off, and it was dressed again with the same, and the use of the *Escharoticks* was continued; during these applications a Plaister of Bole was applied over the Breast to restrain the fluxion, yet notwithstanding the *fungus* encreased, and raised the swelling between that and the other Orifices, and therefore a large Caustick was applied upon the swelling, which laid some of the Orifices into this, the *Eschar* was divided, and dressed up with lenients, and the *Fungus* was cover'd with *esch*aroticks, wherever it began to thrust out, by which it was kept down: But after the separation of this latter *Eschar*, the *Fungus* appeared great, and the way of extirpating it by *Escharoticks* being slow, the Surgeon thrust his Finger under it, and at once broke it, and pulled it out in pieces, and then filled up the place with *Paracelsus's mundificative* upon Pledgits sprinkled with red *Precipitat*, and the foresaid Plaister being applied over the whole Breast, it was bound up. The second day after it was opened again, and by this method often repeated, the remainder of the *Fungus* was

was subdued, and a firm basis raised, on which to incarn with an addition of powders of the roots of orris, myrrh, and Sarcacoll to the fore-mentioned Mundificative, and *Agripa's* Cerate was applied over the breast and in a few days it was cicatrized with a smooth Cicatrix, the lips falling in by the benefit of Nature, which was assisted the while by *traumatick* decoctions, and the like. When one of the Breasts has been Cured, it happens often that the other swells from the abundance of Milk, and grows hard and apostumats; sometimes both Breasts are thus diseased at one time. A Gentlewoman had both her Breasts swelled a long time, and afterwards they apostumated by reason of the pain; several abscesses were made, and the matter discharged by such openings. In process of time the Ulcers became sinuous, and callous, with hardness of the glands; the Cure was begun by Fomentations, and discussing and resolving Pulvestes made of the roots and leaves of Marsh-mallows, henbane, the tops of hemlock, mint, rue, the flowers of elder, the seeds of fenugreek, flax, and the like, and with the meal of lentiles, barley, hogs-lard, ducks and goose grease, and the like; and dilating the orifices, and cleansing with paracelsuses mundificative, red precipitat and allom; while the Surgeon was endeavouring by the methods above said, new troubles arose within, which forced him to lay such places open by caustick, as might best serve for the discharge of matter, after separation of the *Eschar*, he again cleansed and healed them.

Of windy Tumours in the Breasts.

THE flatuous Tumour of the Breasts is caused by a thick vapour, which rises from the menstrual blood, which is retained, or corrupted in the Matrix. The

The causes of which are ; first, the suppression of the flowers ; or when the flowers are not discharged into their proper place, and in their proper time ; as also from the corruption of the humours, by which are ingendered divers bad fumes and vapours ; for, this being received into the Breasts, causes a distention much like a true swelling. The sign by which it is known, is the pain which it brings along with it, which is sharp and prickling, causing a distention of the part. The heart is not a little out of order, by reason of the windiness which lye so near it ; and commonly the left Breast is now swoln, communicating its pain to the arm, shoulder, and ribs of the same side. And the signs differ from those of a Cancer ; for in this distemper the Breast is white and thinning, by reason of the distention ; and if you touch it it sounds like a drum. And if you press it with your hands, you will find that it is swelled in all parts alike, and not in one more than another. This is Cured first by a good order of diet, taking little victuals, whereby crudities may be avoided that do afford matter to the obstructions, and increase windiness : For which cause she must also drink little, and that, water boyled with Cinamon, Aniseed, and rind of Citrons. The next remedy is by using things which are good to provoke the Courses, (among which use this Receipt, straincelandine stamp into posset-ale, and drink it four days before the new-moon, and four days after.) And it will not be amiss to let blood three or four times in the year, about the time that the Courses ought to begin. For by this means you may provoke the flowers, and hinder the increase either of a Scirrhus, or of a Cancer ; to which purpose, baths and frictions are not a little to be used. In the next place, you must prepare the humours that foment this windiness.

ness both in the Matrix and in the Veins, and that by Syrups which do expell flegm and melancholly; after which you must purge your Patient; for which purpose you may use this gentle Apozem. Take of the root of Tamarinds, Cypress, Bugloss, of each an ounce and a half; flowers of Borage, Epithymum, Sena, of each half a handful, flowers of Balm one handful, Raisins one ounce, Prunes in number twelve, boyl them in a sufficient quantity of water, and then in a pint of the water dissolve four ounces of the syrup of Violets; make of this an Apozem clarified according to Art, and sweeten it with a sufficient quantity of Sugar, giving four or five ounces at a time. In the next place, you may use Topicks to attenuate and resolve; to which purpose you may bathe or foment the Breast with a Sponge dipt in Lye, and then lay upon it a linnen cloth, dipt and moystned in Aqua-vitæ, and dried in the shade, or else dipt in fresh butter that hath boyled a good while, or in oyl of Lillies, or in oyl both of the root and seed of Angelica; or you may foment the Breast with this Decoction. Take wheat-bran two handfuls, leaves of Dill and Melilot, of each half a handful; Aniseed, Fennel, and Cuminseed, of each two drams, Camomile-flowers one handful; boyl all these in a sufficient quantity of water and white-wine, and let them boyl to the consumption of the third part. In this decoction you may wet a sponge, and wash or foment the Breast therewith. After you have fomented the part, you may put this Oyntment upon the part affected: Take oyl of Lillies and Elder, of each an ounce and a half, of the best Balsom half an ounce, powder of burnt-lead unwasht, Aniseed one dram, and as much wax as is sufficient.

Of the watry Tumour of the Breast.

THE watry tumour is ingendered by a thick and watry flegm gathered together in great abundance in the Breast and parts adjoyning, and it happens many times that this watry and flegmy substance is not always gathered to one particular place, but also diffused through all the parts of the Breast, which causes a general swelling in that part. This swelling (that we may define it) is a loose and soft tumour without much pain, yielding to the touch and pressing of the fingers, so that the hole which is made by the pressing of the fingers remains a pretty while after; yet it soon becomes painful, if there be any *Acrimony* joyned with it; or if there be any distention by reason of the press of *Vapours* to that part. This oftentimes happens by reason of the suppression of the *Courses*; sometimes it is occasioned by reason of a clear and watry flegm, which discharges it self upon these parts. This swelling is easily distinguished from other swellings, by reason of the looseness and softness thereof, and by the pain, which is always less than in other swellings: and in this kind of tumour the pain ascends up to the arms and shoulders, and the whole Breast is altogether swoln and raised; and this pain comes at certain times, chiefly when the *Flowers* ought to come down, which being once come down, the pain diminishes, by reason that the Woman is then thoroughly *Purged*. Yet notwithstanding, there doth remain some certain kind of swelling, which happens not in the windy tumours, by reason that the purgations of the *Flowers* do totally dissipate the matter of those swellings. These flegmy tumours do easily turn into *Cancers*, and are therefore to be diligently looked after.

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As to the Cure of these tumours, there is required first an orderly Diet, which must be drying, her *Bread* must be well baked and leavened, dried *Raisins*, parched *Almonds*, *Asparagus*, roasted *Flesh*, and small *Birds*. Before meat she may take a little *Honey of Roses* upon a *wafer cake*. For her drink, let it be the decoction of *Aniseeds*, *China-roots*, *Sassafras*, and *Sarsaparil*. If the retention of the *Flowers* be the cause of this evil, let her then use rather boyled than roasted meats, and then let her boyl them with *Sage*, *Bettony* and *Hysop*. All meats made of *Milk* are dangerous, as also sleep after dinner, and unleavened bread.

You may in the next place. use things to divert the humour, as *Frictions*, and *Baths*. If her *Flowers* are suppressed, let a vein be opened in the *Feet*. Next after you have prepared the humour by the use of *Syrups*, as those of *Mint*, *Wormwood*, *Hysop*, *Liquorish*, *Maidenhair*, *Hony of Roses*, with *Fennel-water*, water of *Hysop*, *Marjoram*, *Rosemary*, *Betony*, *Mint*, then may you use some *Purges* with those *Pills*, call'd *Sine quibus*, *Agarick Pills*, and *Cochy Pills*. If the Patient be strong, and not to be worked upon by weak Physick, you may then add two or three grains of *Diagridium*, or of *Troches of Albandal*; these *Pills* are to be used for eight days, half a dram at a time. Another way may be by *Topicks*, to attenuate and resolve; for which purpose the *Fomentations* specified in the foregoing Chapters, may be very fitly used, being prepared with *Vine-ashes*, or *Figtree-ashes*, whereto a little *Vinegar* may be put; though the use of things that drive back the humour are not here to be used; you may also rub and chafe the Breast with this Oyntment. Take of Oyl of *sweet-almonds*, Oyl of *Line-seed*, of each one ounce, *Ganders-grease* of each half an ounce, a little *Diachylon* instead of *Wax*; a plaister of
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great *Diachylon* would not be amiss in this Disease; if the Woman feel any pain, or heat in her Breasts, let her anoint them with *Oyl of Roses*, a little *burnt-lead*, and a little *white wax*, or with a little *Oleum Omphacinum*, and *Oyl of sweet almonds* tempered together in a Mortar. In the dispersing and resolving of the humour, you may use baths of *Alum* and *Sulphur* prepared with the decoction of *Hysop*, *Mint*, and *Sage*, and after that such *Oyntments* as are most approved for the same purpose, always taking heed of too boysterous Remedies. If you would suppurate, or mature the swelling, you must use such Remedies as we have described in the following and foregoing Chapters; the strongest of which you may here apply, because the matter is more obstinate and tenacious, mingling with them, for that purpose, other more effective Remedies, as are the roots of *Mallows*, *Marsh-mallows*, *Lillies*, *Figs*, *goose-grease*, and the like; when the sore is opened, you must tend it after the same manner, as is before rehearsed. There are other Remedies, either to be taken inwardly, or to be outwardly applied, which serve to fortifie and comfort the Stomach, as to take every morning a spoonful of *Conserve of Rosemary*, preserved *Orange*, or *Trochisques* of *Aromaticum Rosatum*, *Diagalanga*, or *Diacuminum*.

Of the Kernels in the Breasts.

THE Kernels of the Breast are little round Bodies soft and thin like a sponge, which sometimes grow hard by reason of the phlegmy humour which is sometimes purely so, and sometimes is mingled with other sharp and acrimonious humours: But sometimes it comes to pass, that not only the kernels of the Breast are swollen, but also that there do grow others which ought not to be there, which may not unfitly be termed

med a kind of Kings-evil, being a swelling which proceeds of thick flegm, or else of a thick matty blood hardned under the skin; they are caused many times by the detention of the flowers, the blood oftentimes mounting up into the Breast.

The Cure of these is undertaken two ways; by softning the hard tumour, and preventing the Cancer; and then also a strict diet is to be observed, which must be moderately attenuating, and by keeping themselves warm which is perform'd by moderate exercise before meals, as also by using sulphury baths; but full diet, ease idleness, and meats of hard digestion are very dangerous; and indeed in all respects besides, the cure is the same as is set down in the foregoing Chapter. but if the kernel be swelled up with a sharp tumour, those topicks are to be used that are prescribed also in the foregoing Chapter, only in case the fluxion remain any time, you may mingle those things which do a little more refresh; such are oil of Roses, and oil of Violets; when the flux of humours ceases, you may then add oyl of Camomile, and Lillies, and other such like things, to dissolve and dissipate the humour. If you find that this kernel is become a kind of Kings-evil, you must then use stronger Medicines; adding to the forementioned purgation, a dram and a halt of the root of Mechoacan, or three drams of Diaturbith. For topicks you may use such as do soften and dispel, but such as are stronger than these, we have exprest in the former Chapter. You must at length, when all other ways do fail, use the operation of the hand to take away the root of the disease; but this is not to be done, 'till you have used all other means to soften and dispell the humour, which may perhaps be done by the use of Diachylon, or by a plaister of *melilot*, to which

which you may add half an ounce of *Ammoniack*, an ounce of Oyl of Lillies, and an ounce and an half of the root of Flower-deluce of *Florence*. Neither may this following Plaister be amiss: Take of the roots of Marsh-mallows two ounces, boil them and strain them, and add to that Oyl of Lillies, Ganders-grease, of each an ounce, burnt Lead, and roots of Orrice, of each an ounce and an half; mingle all these together, and make of them an Emplaister: If this avail not, the operation of the Hand must be used, in which the skill of the Surgeon must be very able, and ready.

Of the Scirrhus of the Breasts.

TH E *Scirrhus* of the Breasts is a hard swelling without pain: Of this there are two kinds, the one ingendred of a Melancholy, and produced by a feculent and gross blood, or else from a thick Flegm; now this exquisite *Scirrhus* is without pain, in which it differs from the other: The other is not so exquisite an hardness, perhaps because it is not yet come to its full maturity, or else because it hath certain other humours mixt with it. This exquisite kind of *Scirrhus* is ingendred, either because the *Spleen* is obstructed, and cannot purge away the melancholy Blood, which for that reason abounding in the Body, discharges and empties it self upon the Breasts; or by reason of the supression of the Courses, which causes the feculent and gross humour to disgorge it self upon the Breast, gathering together in the Veins and Flesh of the same. Many times the ignorance of the Surgeon is the cause of it, when they apply an unreasonable company of refrigerating Medicines to the inflammations of the Breast, or too many resolving and heating Medicines to it, in case the Breasts be over-hard. This *Scirrhus* is known by its hardness without pain, from the unevenness of
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the Body, and the colour of the part either inclining to black or brown. Now though the cure of these hardneses be something difficult, yet is there great hopes that they may be overcome; which is to be done two ways, by mollifying diligently that which is hard, and by taking that away which remains hard and knotty in the Breast. And first of all, care is to be had to keep good order of diet; to which purpose she must use Wheat-en bread, rear Eggs, Pullets, Capons, Partridge, Veal and Mutton, which must be boiled with Spinage, Bug-los and Borage; she must abstain from Beef, Venison, Hares-flesh and Brawn, from Pease and Beans, and unleavened Bread, from all Salt and Smoaked Meats; as also from all things that have a sharp biting quality; also she must abstain from all care and sadness, immoderate exercise and going in the Winds. If the monthly Courses be stopt, you must seek to provoke them gently, which may be done by letting Blood in the Foot, or to let blood with Horse-leeches: In the next place, it will not be amiss to purge well with Sena, and Rheubarb, to which you may add Catholicon, or *Triphera Persica*, if you find that the Disease needs a more strong purgation. Between every purge it will not be amiss to take good Cordial and Comfortable things, as Confection of Alkermes, Triasantalon, *Electuarium de gemmis*, conserve of the Roots of Borage, Conserve of Orange-flowers. You may after all this use Topicks, that is to say, such Medicines as heat and dry moderately, being hot in the second degree, and dry in the first; such are Sheeps grease, especially that greasie substance that grows upon the flank of a Sheep; Wax, Oyl of sweet Almonds, Oyl of Camomile, Oyl of Dill, Capons-grease, Goose-grease, Hogs-grease, Bears grease, &c. Veal-marrow, Deers-marrow, Emulsions of Mallows, Lillies, and other things of more
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force : As liquid-pitch. Liquid Storax, Galbanum, Cummin-seed, Rue-seed, Broom-flowers, and Dill-seed. If this swelling come of a hard Flegm, which is known because it yields not so much to the touch as the other ; you must use the same Topicks to this, as to the watry tumour before rehearsed. If melancholy be the cause of it, you may use a Fomentation of the leaves of Mallows, and Marsh-mallows, of each a handful and a half, of Fenugreek and Linseed, of each two drams, Cucumbers, Bears-foot, of each two ounces ; boil them in as much water as is sufficient, and Foment the breast with this twice or thrice a day. After that, take this Oyntment: Take of the root of Mallows one ounce, when it is boiled and bruised, take it out, and add to it Sheeps grease, and Capons-grease of each two ounces, and with a little Wax make an Ointment : This you may use for some few days, after which you may, if need require, use this Ointment : Take Hyssop-leaves, Dill-leaves, and Thyme-leaves, of each half a handful ; roots of Mallows, and Fenugreek-seed, of each half an ounce, boil them in as much Wine and Vinegar as is sufficient, 'till half be boiled away ; then take of the aforesaid Vinegar, Goose-grease, Ducks-grease, and the marrow of the leg of a Hart, of each two ounces, boil it to the Consumption of half the Vinegar : You may add to this two drams of Diachylon, and make it into the form of a Plaster : You may also use for this purpose plaisters of Melilot, or *Oxyrocceum*. At length, if all remedies fail, the operation of the hand must be the last succour, which we leave to the Surgeon.

In the Cure of a *Scirrhus* three intentions are required, the first is the regulation of Diet, and manner of living ; the second is the preparing and evacuating the antecedent or peccant Humour, the third is the application of external Medicines ; in order to the first, the Air
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ought to be clear and temperately hot and moist, their Food such as may breed good blood, as new laid Eggs, Chicken Pullets, Mutton, Veal, Lamb, Kid, and these boyled with Spinage, Borrage, Endive, Succory, Lettice, Sorrel, and the like, their Bread ought to be of good Wheat, and well baked, their Drink a well boiled small Ale, or small white Wine, Rhenish or the like, their exercise and sleep must be moderate, their minds must be chearful, and their bodies soluble by Glisters, or otherwise. The second intention is the evacuation of the Humour, which abounds in the Body, whether flegm, or Melancholy be the cause of the *Scirrhus*, or whether it proceeds from obstructions of the Courses, or a suppression of the *Hemorrhoids*; if from any of these causes blood abounds, and be feculent, bleeding is allowed, but if Bloud do not abound, forbear bleeding, and proceed in preparing and evacuating the humours; the Antients used for preparatives the Syrrups of the juice of Borrage, Bugloss, of Hops, of Apples, and the *Bizantine* Syrup, and the like, and also the destill'd waters of the same Plants or Whey. The following are also used, *Gerion's* decoction of Senna, the decoction of Dodder of Time, also the decoctions of Cassia, Tamarinds and the like, with the purging Syrup of Apples. These Humours being tough, require frequent purging, but the Purges must not be strong. After evacuations, you must endeavour revulsion to contrary parts by Frictions, Cupping, Issues, and the like; for obstructions of the *Hemorrhoid*, Leeches may be applyed; and in a suppression of the Courses, a Vein may be opened in the Leg or Arm. The third intention is performed in treating the Humour it self; in doing which, these directions are to be followed: First, you must not use repellents; for cold and tough Humours, whereof these Swellings consist, cannot re-

turn back as hot humours, but do increase thereby. In the next place you ought to be cautious in the use of Emollients alone; for thereby they are frequently exasperated, and end in Cancers. You ought also to forbear the use of strong Dicutients, lest thereby you resolve the serous thin humours, and convert the thicker part into a more solid substance: therefore you are to consider well the habit of the body, and whether the Scirrhus be old or new. As to the habit of the Body, young People, and such as live effeminately must be treated with milder resolvents than those who live a laborious life. So also a new Scirrhus, whilst it is increasing, requires milder applications than the confirmed and inveterate one; the milder resolvents are fresh Butter, Hens-grease, oyl of sweet Almonds and Lillies, Ducks and Goose-grease, the Suet of a Calf, a Goat, Cow, old Lard, the roots of Marsh-mallows, Lillies, and the like; the stronger are the roots of wild Cucumber, Briony, Solamons-seal, Orris, Ship-pitch, Liquid-pitch, Turpentine, Galbanum, Ammoniacum, Edellium, Opoponax, and the like. Vinegar, by reason of its penetrative quality, is properly mixed with other Medicines to dissolve thick humours. For Fomentations use the following.

Take of the roots of Marsh-mallows and Lillies, each four ounces, of the roots of wild Cucumber two ounces, of the tops of Hemlock two handfuls, of the tops of Marjoram one handful, of the flowers of Melilot and Elder, each one Pugil, of the seeds of Flax, Fenugreek and Marsh mallows each one ounce, boyl them in a sufficient quantity of Fountain-water, to the strained liquor add a little Vinegar.

In soft Bodies when the Scirrhus is new.

Take of the roots of Marsh mallows half a pound, of the roots of Lillies three ounces, of the seeds of Flax
and

and Fenugreek each one ounce, boyl them in Broth made of the feet and head of a Sheep, then beat them and pulp them thro' a Sive, and add to them of the oyl of Camomile and Lillies each two ounces, of Oesypus one ounce and an half, of simple Diachylon Plaister dissolved in oyl of Lillies three ounces, with a sufficient quantity of white wax make a Cerate.

In dry bodies, where the Scirrhus is more confirmed, a fume of Vinegar, or of Spirit of Wine sprinkled upon a hot stone, are of excellent use for resolving these tumours; afterwards you must chafe the part, and apply the following.

Take of Galbanum, Ammoniacum, and Bdellium dissolved in Vinegar, and of liquid Storax, each one ounce, of great Diachylon two ounces, of oyl of Lillies, and Goose grease, each one ounce; of the cerate of Oesypus two ounces, melt them all together, and with white wax make a soft Cerate.

If by the use of these Medicines, the Scirrhus tend to suppuration, it must be treated accordingly; but be careful you be not deceived, and the suppuration prove false, and end in a Cancer.

A Gentlewoman of a full body having been long diseased by an immoderate flux of the Courtes, and subject to a Cough, and shortness of breath, and the like, at length recovered her Health by the prescriptions of her Phylician, and enjoyed it the space of a year, but was afterwards seiz'd with a straitness and pain in her right Breast, which encreased much with inflammation. At first sight it seemed to be a confirmed Cancer fixed to the ribs, but upon more mature deliberation, and handling of it, the Surgeon found the Disease was in the skin, and that the Glands and Musculous flesh underneath were not hard, or otherwise affected, than as they were bound in by the intense

hardness of the skin, which kept them immoveable ; from that uneasiness an Erisypelas was raised, which overspread the skin of the Breast, and parts about with great heat. The Surgeon supposed the hardness proceeded from a concretion of the nutritious juices. he applied over the parts affected, *Galen's Cerate*, to repress the heat, and supplied her with Medicines to dress her self, that she might according to her desire, return to her house in the Country, where she was let blood, and purged with Manna, and Cream of Tartar, dissolved in Whey ; and she was afterwards purged with *Epsom waters*. But after all, growing more indisposed, she returned to *London*, at which time her Breast was inflamed, and excoriated and several hard Tubercles were upon the skin, that gleeted much ; the Scirrhus was also spread up that side of the neck by the Mastoide Muscle, to the bone of the shoulder, and Scapula, and so under that arm-pit, and down that side ; some of the excoriations were dressed with *Vigo's Oyntment of Tutty*, and others with Pledgets dipt in this following Lotion.

Take of Frog spawn-water one pint, of the seeds of Quinces two drams, of the seeds of Plantain one dram, infuse them hot twenty four hours ; to the strained liquor add of the white Troches of Rhasis powdered one dram, of Sugar of Saturn half a Scruple.

Over all was applied some of the following Cerate.

Take of the Muscilage of the seeds of Quinces, and Fleabane extracted in Night-shade-water, each four ounces, Unguentum-nutritum three ounces, Populeon Oyntment six ounces, with a sufficient quantity of white wax make a Cerate.

Thus the Inflammation remitted, and the Excoriations were heal'd in some places, and checkt in others.

Many

Many inward Remedies were also prescribed, *viz.* Emulsions, Cordials, and the like, according to the accidents which hapened; but the Scirrhus still spreading, over ran the other Breast, and side of the neck, and in a few weeks made her neck stiff and immovable, and by reason of the compression which was made in the arm-pit, and about the shoulder, there was a stagnation of the humours, and the arm swell'd to the fingers ends. The arm was fomented with a decoction of the leaves and roots of Marsh mallows, of the leaves of Violets, Plantain, Night shade, Willow, Ducks-meat, of the flowers of Camomile and Melilot, of the seeds of Flax and Fenugreek, and Embrocations, Cerates, Emollients and Resolvents were used to succour the parts; but all this while she was afflicted, either with the Collick, a Looseness or Vomiting, *Mercurius dulcis* was also used inwardly to carry off the matter, and Mercurial Oyntments outwardly, and the Surgeon would have Salivated her, if she would have permitted. The Scirrhus seized on both sides of her neck, her shoulders, arms, breasts, and sides, and began to invade the skin of her loins and hips, yet she was not sick or pained, but eat her dinner well; she at length grew weary of Medicine, and with patience endured the remaining accidents of her disease, 'till it kill'd her. She was seiz'd with this Scirrhus in *May*, and died the *August* following.

Of the Cancer in the Breast.

THE Cancer is a venomous tumour, hard, and very much swelled, hot, and durable, more exasperated oftentimes by remedies than asswaged. The Cancer proceeds from a feculent and gross humour, which being gathered together in the spleen, is chased away from thence after it grows too hot; which when

Nature cannot void, it most commonly in Women empties it self upon the Breasts, by reason of their cavernous and spongy nature: the matter of it is a hot melancholy blood, and it is known by the crooked windings, and retored veins that are about it, stretching out long roots a good way from it, being sometimes blackish and sometimes inclined to black and blue. It is soft to see to, but it is very hard to the touch, extending the pain as far as the shoulders. It will sometimes remain for two years together, no bigger than a Bean; afterwards it grows to be as big as a Nut, then to the bigness of an Egg; and after that increasing to a larger size. When the skin breaks, there issues out a great deal of pestilent matter, thin, and blackish, and having a very bad smell. The Ulcer it it self is very unequal, the lips and orifice thereof being swell'd with hardness, and inverted; a light Fever possesseth the body, and often swoonings. And many times the pestilency of the humour having corroded a Vein, there issues out a great deal of blood. If the Cancer be ulcerated, or in any inward part of the body, no Medicine can prevail; for remedies do more exasperate than help it. To burn it with iron is pestilent, and if it be cut with a Pen knife, it returns again as soon as it is but skind over. But if it be an eulcerated Cancer (which is easily known) and arises from a more sharp matter, for then the flesh is corrupted, sending forth a very noysom matter, being very irksom to the sight, and accompanied with a gentle Fever, and swooning, and issuing out of blood;) The cure of this is to be done by drying and refrigerating Medicines, or by incision to the quick, and expretion of the corrupted blood afterwards; after which the wound must be well cleansed; For which purpose the powder which is called *Hartman's blessed Powder*,

is very prevalent The diet must be of meats that moisten and refrigerate; blood letting also is profitable, as also preparation of the Humour, with the juyce of sweet smelling Apples, and extract of *Ellebore*, and often purgation with *Lapis Lazuli* pills; and particularly if the *Cancer* be not ulcerated, you may apply this Ointment. Take *Litharge* one ounce, beat it in a marble mortar with a leaden Pestle incorporating into it two ounces of *Rose water* and Oil of *Roses*. In case the pain be great, use this remedy, Take white *Poppy-seed* one ounce, Oil of *Roses* four ounces, *Henbane seed* and *Opium*, of each a dram and a half; *Gumme Arabick* half an ounce, a little Wax, of which you may make an ointment. If the *Cancer* be already ulcerated, take this water: Take of the juyces of *Night shade*, *Houfseek*, *Sorrel*, *Scabious*, *Honey suckles*, *Mullein*, *Fig-wort*, *Dropwort*, *Plantain*, *Toads flax*, *Agrimony*, of each half a pound, juice of green *Olives* one pint, the Flesh of *Frogs*, and *River Crabs*, of each a pound and a half, the whites of six Eggs, *Alum* three ounces; *Camphire* one dram; let all these be distilled in a leaden Limbeck, and with the distilled water foment the part affected. Take also *Sillum* as much as a Nut, *Honey* two penniworth, *red Wine* a pint, seeth them together 'till the fiftth part be spent, strein it through a cloth, and wash the *Cancer* therewith.

A Woman having a pain in her Breast, advised with a Surgeon, who felt one of the *Glands* swell'd; he advised her to forbear handling it, and to forbear lacing her self too strait. It lay some Years quiet; but then the death of her Husband happening, and one affliction following another, and the *Courses* stopping, the humours tomented in this *Gland*, and afterwards the breast swell'd, and seem'd to apostumate. Some assured her, it was a simple aposthumation, and requir'd digestives, and

and she was perswaded to follow their advice, 'till she became extreemly pained. It was without inflammation, but swell'd very big, and seem'd to be full of matter ; it was not without hard *tubercles*, and other symptonis to shew it would end in a *Cancer*, whensoever it should break ; therefore a skilful Surgeon refused to open it, but advised the best he could to give her ease, and promised to come to her, if after it brake she would lend for him. Some Months after she sent for him, and shew'd him a great quantity of curdled matter newly burst forth ; the Breast was lank, but very hard *Glands* lay within, and in the circumference of the *tumour*, there were some *tubercles* that required to be eradicated ; to which purpose, he design'd to have shi to open the *abscess*, and to have pull'd away the Cancerated *Glands*, but she would not permit him so much as to enlarge the orifice ; upon which consideration he left her, and she died within half a year after.

Of the greatness of the Breasts.

THE greatness of the Breasts is very unsightly, the cause of their greatness is often handling of them, store of windy *Vapours*, and retention of the monthly *Courses* ; The cure of them is not to be neglected, because the lesser the Breasts be, the less subject they are to be cancered ; they are cured by diet first, wherein the use of astringent meats is to be recommended, so that they be not windy by repercussion of the *humours* and blood, which flow to that part, such are the juyce of Hemlock, and the anointing of the place with Partridge Eggs : Or you may use this following *Cataplasm* ; Take of the juyce of Hemlock, three ounces, of white lead, *Acacia*, and Frankincense, of each three drams, of Vinegar one ounce, mingle all these together, to which you may add powder of Sponge, burnt Alum, burnt Lead,

Lead, bole Armoniack, and of these with a sufficient quantity of Wax and oyl of Myrtle, make a very profitable Ointment Thirdly, by the discussion of that which is gathered together in that part; for which purpose you may make an Ointment in this manner; take of the mud or lome, found in *molis Tonforum*, two ounces; Oil of Myrtle one ounce, Vinegar half an ounce; or thus, take of the same lome and *Bole Armoniack*, of each an ounce, white Lead two drams, Oil of Mastick two ounces and a half, of the Emulsion of Henbane-seed one dram and a half, anoint the Breast with this, and then upon that put a linnen cloath dipt in the decoction of Oke apples Fourthly, by compression of the part, which is done by using a kind of plate of Lead upon the Breast anointed within side with Oil of Henbane-seed.

Of the defect, abundance, and coagulation of the Milk.

THE defect of Milk arises from a double cause; for either it is a defect in the blood, which is dried up by reason of some hot maladies of the body, either through intemperancy of the Liver through fasting, or too much evacuation If the deficiency of milk come from these causes, it may be increased again, either by prepared Crystal; The leaves also, root and seed of fennel do avail much in this particular, and the powder of Earth-Worms prepared and drunk in Wine, as also the Electuary called *Electuarium Zacuthi*. There is another cause which proceeds from the Lactifying quality, which is many times so weak, that it can neither attract nor concoct the Blood, by reason of some outward refrigerating and astringent qualities, or by reason of some other Diseases. The Cure of which being looked after in their respective places, much conduceth to the restoring of that defect. The redundance
of

of milk proceeds from too great a plenty of blood, and a strong lactifying quality. In the cure of which the increase of blood is to be impeded, which is done by drying up that humour, and diversion: to which blood letting conduceth much: Medicines also that drive it back are to be put upon the vessels towards the Arms; to which purpose Hemlock boiled in Chervil-water and Vinegar avails.

Curdling of the milk is when the thinner part of the milk exhales, and the more gross and heavy part stays behind, which many times is the cause of tumours, kernels, and abscesses. In this case the Infant is not to suck the part affected: though that Breast is also to be sucked for fear, lest the milk which is newly generated, should be curdled and knotted by that which is there already; and so that part of the coagulated milk may be hindered from putrifying. To the dissolving of the Milk it much conduceth to wash the Breast with Water, Wine, and Vinegar mixt together; as also a Fermentation made of the decoction of *Marsh-mallows*, *Fennugreek*, and *Melilot*, and then anointing them with a liniment of *Oil of Roses*, *Oil of sweet Almonds*, juice of *Parsley* and *Vinegar*, wherein let the *Gall* of a *Hare* be first dissolved. *Hemlock water* in this case also is not a little commended.

Of the Diseases of the neck of the Womb, and first of the Disease called Tentigo

TENTIGO is a Disease in Women, when the *Clitoris* increases to an over great measure; the subject of this Disease is the *Clytoris*, or nervous piece of flesh, which the lips or wings of the privities do embrace, and which suffers erection in the act of *Venery*: The signs of it are evident, for it hangs below the orifice of the *Privities* as big as the neck of a Goose: The

The causes hereof are a great concourse of Humours, or nutriment, by reason of the laxity of it, which happens by often handling. The Cure is performed by the diminution of the blood, and drawing out of the other humours. A slender and refrigerating diet is also necessary, and such things as have a discussive faculty, as the leaves of *Mastick-tree*, and the leaves of *Olive-tree*. In the next place, by taking away the *excrecence*, to which purpose gentle *Cauticks* may be first applied, as *Allum*, and the *Aegyptiack ointment*, and that *Lie* whereof *Sope* is made, being boiled with *Roman Vitriol*, to which at last you may add some *Opium*, and form the composition into *Trochisques*, which being afterwards made into a powder, is to be sprinkled upon the fleshy *excrecence*: At length the flesh is to be cut away, either by binding hard, or by section; care being taken that you avoid an inflammation.

There is another Disease, which is called *Cauda*, which is a carnous substance proceeding from the mouth of the *Womb*, which sometimes fills up the privy parts, and sometimes thrusts it self outwards like a tail. The Cure of this is the same with the former; only if it come to Section, it may be done either with a Horse-hair, or a silken thread wound about it, being first dipt in Sublimat water; or else with a Knife.

Of the narrowness of the neck of the Womb.

THIS narrowness is either of the *Womb* it self, or of the *Orifice* of the *Womb*; the signs are the stoppage of the *Courses*, followed with a depressing and weighty pain. The cause is partly natural from the *Nativity*, and partly varies according to the differences of the Disease: The difference is in this, it happening sometimes that this streightness consists in the exterior *orifice*, whereby neither the *Flowers* have free passage,

passage, neither can she enjoy coition, or conceive with Child, because she cannot receive either the Man or the *Seed*. Sometimes the narrowness is in the interior orifice of the *Womb*, into which the flowing retires back again, to the absolute hindrance of Conception; sometimes it is occasioned by way of compression, when the *Caul* being fatter than ordinary, lies upon the neck of the *Womb*. Sometimes the splaying of the thighs, stone in the Bladder, or some *tumour* in the straight gut. Sometimes it happens by the clinging of other parts together which happens either from the *Birth*, and then either the *Flesh* which appears red, and is soft to the touch, intercepts the passage; or else the *Membrane* which seems, white feels hard being touched. In the Cure of this, the use of moist *fomentations* is very prevalent, and an incision is to be made perpendicularly; great care being taken for fear of hurting the neck of the Bladder. The Humour is next to be provoked forth, and a Tent dipt in some *suppurating* Plaster is to be put up; the next day it is to be washed with water and *Honey*, and cicatrizing plaisters to be applied; if it come after the *Birth*, it is either occasion'd by an *Ulcer*, and then either the sides of the neck cling together, in which case either incision, or cauterization is to be used; or else there is a brawny substance which is to be cut away with a Penknife; or else some spongy and luxuriant flesh, in which case drying and discussing Medicines are to be used, as *Birthwort*, *Frankincense*, *Myrrh*, and *Mastick*; afterwards you may apply things to eat it away; and last of all to cut it away by incision.

Of Wheals, Condyloma's of the Womb, and of the Hemorrhoids.

THE Wheals of the Womb are certain risings in the neck of the womb, which by their acrimony excite both pain and itching. The signs of them are an itching pain, and full of scurf from that part, for the better searching of which, the Instrument called *speculum Ma'ricis* is to be used. The Causes of this are, certain cholerick, sharp, and adust humours, and thick. Among the preparing Medicines, Syrup of Fumitory is much commended, and Chichory with a decoction of Lupines. Topicks also are useful that discuss and mitigate the humour, as Baths, and infusions, and the washing of the place with Wine and Nitre, which is often to be used. These Wheals are divided into gentle, and venemous, which are said to be contagious; they are to be washed in a water thus made. Take of Aloes the quantity of a Pea; of the flower of brass the quantity of half a Pea, powder these, and mingle them in an ounce of white-wine, Plantain-water, and Rose-water, of each an ounce, which is to be kept in a glass vessel.

Condyloma's are certain swelling wrinckles in the neck of the Womb, with pain and heat. There is no need to tell the signs of these, for they are apparent to the eye; the wrinckles are like those which appear in the hand when you close the fist; but are much bigger when the courses flow: they are caused by adust and thick humours; some of these are with an inflammation, which have more pain and heat, and the swelling is hard: In the cure of which, you must use incisions, and fomentations that ease pain; sometimes they come without

without any inflammation, which if they be new come are to be dried up; if they be old, they are first to be softned afterwards to be digested and dried up; for which purpose you may use powder of Egg-sheis burnt, or this Oyntment: Take of the Trochisques of Steel one dram powdered, mixt with a little Oyl of Roses and Wax, with half an ounce of the juyce of Mullein; if this profit not, the Warts are to be shaved away with a knife, and an astringent powder laid upon them.

Hemorrhoids of the Womb are little protuberancies like those of the Fundament, produced in the neck of the Womb, through the abundance of feculent blood; the subject is the neck of the Womb, for where the Veins end, there do grow these extuberancies, just as in the *Hemorrhoids*.

The signs are evident, and easily seen by the help of the *Speculum Matricis*: The women who are thus affected look pale, and are troubled with a weariness.

The cause is a feculent blood, which flowing to these Veins before its season, and settling there, grows thicker, so that it cannot pierce the orifice of the Veins. They are cured by a revulsion of the humour; First, by letting blood in the Arm. Secondly, by drawing it to another part, as by letting blood in the heel. Sometimes these *Hemorrhoids* are very painful, and are distinguished from that menstruous effluxion, by the pain which they bring: they are cured by mitigating and asswaging intellions; as also by *Opiates* carefully applied. Others are without pain, to which the forelaid remedies may be applied.

Others are open, and do sometimes run moderately (and then Nature is to be let alone.) or violently, so that thereby the strength of the person is impaired, in
which

which case a Vein must be opened in the arm, two or three times, purgation is also to be used by Myrobalans, Tamarind, and Rheubarb; and at length you must apply those things which cease the blood.

Others are termed blind, out of which there issues no blood; they are cured by blood-letting; the part is to be also softened and fomented with things that soften and open the orifices of the Veins, and dispel the humour; such are an Oyntment made of the pith of Coloquintida, and Oyl of sweet Almonds, or the juyce of Capers mixt with Alocs; neither is the applying of Horseleaches amiss.

The Cure of these Excreescences at their first budding forth, may be attempted by drying and astringent Medicines, as with the tops of Brambles and Horse tail, with the Leaves and Berries of Myrtles and Sumach, with the rind of Pomgranats, Balauftins, scales of Brass, wash'd Lime, Allom, and the like, made into fomentations, or powder'd and mixed with Oyntments, and applied upon Tow. If these do not check their growth, you may cut them off with a Knife, or Scizers, and consume the remaining roots by Escharoticks, or actual Cautery, and then proceed in the cure by digestion, and Epuloticks accordingly. To prevent their growing again, Authors commend the ashes of Vine and Bean-stalks mix'd with Vinegar, to apply upon the part.

The Cure of Chaps or Fissures consists in removing the Callosity, and Cicatrizing them smooth; if moisture abound, things that are dry must be used. To which purpose,

Take of the flowers of Red Roses, of Myrtle-Berries, of the tops of Brambles, each one handful; of the roots of Tormentil and Bistort, each one ounce; of Allom one dram, boyl them in a pint and an half

of Steel-water ; towards the end of boyling, add four ounces of red wine, wherewith foment the part, then apply what follows.

Take of Litharge and Ceruse, each three drams, of Sarcocoeal, Mastick, and Frankincense, each one Scruple, of Sealed earth two Scruples, of Oyl of Roses four ounces, of Wax a sufficient quantity, mingle them over the fire, then beat them in a leaden Mortar for use.

If dryness be the fault, you must dress them with Medicines that are moistening ; as,

Take of Calves fat, of Ducks and Hens-grease, each two drams, of Litharge of Gold one dram, mingle them in a leaden Mortar, according to art.

The material cause of all these sorts of Excreescences, is flegmatic or gross clammy blood thrust forth, by the strength of the expulsive faculty, out of the Pores of the skin, and dry'd up into these forms in which you see them. All these species of Excreescences, are for the most part Symptoms of the *French Pox*.

Of the Uloers of the neck of the Womb.

THE signs of these Ulcers is a pain, and perpetual twinging, which increases, if any thing that hath an absterfive quality be cast in ; the issuing out of putrid humours, and matter with blood, if the Ulcer be great, or the Flowers come down ; often making water, and the water hot ; as also a pain in the fore-part of the head toward the roots of the eyes ; as also some kind of gentle Fever.

The Cure of this is hard, because of its being in a place of so exquisite sense, and moist, and having such a sympathy with other parts of the Body : For the easing of the pain, Chalybeated milk is very much conducing ; and to the drying of them up, drying baths
are

are the best and most prevalent remedy. These differ much, coming either from external causes, as rash Physick, hard labours, and violent coiture; or from internal causes, as the corruption of the Secondines, the Courses retained, and the Urine-flux, a virulent *Gonorrhæa*, the Pox, inflammations turned into Apostems, humors flowing from other parts of the body, and there settling; all which must be duly considered in the Cure. Others are in the outward part, and may be easily come at with Medicines; others deep, and must be come at only with injection; for which purpose, use this following.

Take whites of four Eggs, beat them well, and put to them an equal quantity of Rose-water, and Plantain-water, as much in quantity as they come to, Camphire, Ceruse, Litharge of Gold, and Bole-Armoniack, of each a like quantity, green Copperas, half as much as of any of them, beat all to powder, mix it, and strain it through a cloth, and make your injection 'till the part infected be whole; and if there be any pain, sometimes inject a little new warm milk.

Others are more gentle, with a little stinking matter flowing from them. For the cure of which, gentle abstersives are profitable, as Honey of Roses with Barly-water, Whey with Sugar, and the decoction of Lentiles: after these, gentle astringents must be applied. Others are sordid, with much matter flowing from them: In which case stronger Medicines must be applied. Others do eat into the Flesh, having a coloured, green, and stinking matter flowing from them. For the cleansing of which, Aloes and Wormwood are very much commended, or the foresaid injection.

There are another sort of Ulcers, little and long, which eat the skin of the neck of the Womb; they are known by the pain and blood which they produce im-

mediately after congression; they are seen also by looking into the neck of the Womb, being much like chilblains that come upon the hands in Winter time. They are caused divers ways, either by a difficult Lying in, or by a violent coiture, and cured by an astringent Clyster: or they are produced by some Inflammation, or Flux of sharp humours; Purgations are here needful, before Topicks be applied, among which is much commended the grease that fries out of wooden ladles, much used in Kitchens, being held to the fire; as also the Oyntment called Pomatum.

The Cure of the Ulcer must be perform'd by stopping the defluxion of acrid humours, and by cleansing and conglutinating the Ulcer. And first, if the body be Plethorick, or if the Ulcer be accompanied with an inflammation, a vein must be open'd in the arm, and bleeding must be repeated as often as there is danger of a new Fluxion, especially at the time of the Courses, to lessen them, which are wont to increase the matter of the Ulcer, and to promote the Flux of other humors to the Womb. Purging is also very necessary to cleanse the body from ill humors, but it ought to consist of gentle Catharticks, as of Sena, Rhubarb, Tamarinds, Myrobalans, and the like; it must be often repeated, that the vitious humors may be diverted; and this is of so great moment, that a Noble Matron was cur'd of an Ulcer of the Womb, by taking every day five ounces of a decoction of Sena, dodder of Thyme, red Roses, Indian Myrobalans sweetned with Sugar, and by injecting a cleansing decoction into the Womb.

If the Sick vomits easily, a Vomit is most useful; for it makes a revulsion of the humors from the Womb, and the days the sick does not purge, a vulnerarary decoction

coction must be used a long while, made in the following manner.

Take of the leaves of Agrimony, Knot-grass, Burnet and Plantain, each half an handful, of the roots of China three drams, of Coriander-seed one dram, of Raisins half an ounce, of red Sanders one Scruple, boyl them in Chicken Broth, strain it, let the sick take of it Morning and Evening.

If the Fever be violent, and if a great quantity of Sanies be evacuated, Whey is very proper, half a pint or more being taken in a morning with a little honey of Roses. If the Body begins to waste, and there is a Hectick Fever, Asses-milk must be taken with Sugar of Roses for a whole Month, Sudorificks may also do good to dry the Ulcer; and to drive the ferous humour towards the habit of the body; if there be no inflammation or hot intemperies, Turpentine washed in some proper water for the Womb, as in Mugwort, or Feverfew-water, or in some water proper for the Ulcer, taken with Sugar of Roses by intervals, cleanses and heals the Ulcer, Pills of Bdellium taken dayly, or every other day, are also very good.

Take of Bdellium three drams, of Myrrh and Frankincense, each one dram, of Sarcacoal, Amber, Storax, and Myrobalans call'd *Chebule*, each one dram, of red Coral two Scruples, with Syrup of Poppies, make a mass for Pills, to which, when the pain is violent, may be added a little Opium. Troches of Alkakenky with Opium may be also used, when the pain is violent. The following powder is also very effectual to dry the Ulcer.

Take of Acatia, and Hypocistis, each one dram, of Dragons-blood, white Starch, the roots of Plantain, and of round Birthwort, each half a dram, of Bole Armoniack one dram, of Mastich and Sarcacoal, each half

a dram, of these make a fine Powder. The Dose is one dram in Plantain³ or Rose-water, or in some Chalybeat Water.

To cleanse, heal, and dry the Ulcer, various Injections are prepared; but they must not be used 'till the inflammation is taken off, and 'till the pain is eased; and therefore upon account of the inflammation and acrimony, Emulsions of the cold seeds, the whey of Goats-Milk, or the Milk it self, or mixed with the juyce of Plantain, or Shepherd's-Purse, may be injected first. If necessity requires, a decoction of Poppy heads, and tops of Mallows may be injected. Some Practitioners say, the Sick may be much relieved by injecting frequently warm water.

The hot intemperies, and the pain being quieted, at least diminish'd, such things must be used as cleanse, beginning with the gentle, as Whey with Sugar, a decoction of Barly with Sugar, or hony of Roses; but simple Hydromel cleanses more. A decoction will be a little stronger made with Barly, Lentils, Beans not excorticated; of the leaves of Smallage, Plantain, and Pellitory, a little hony of Roses may be added. When the Ulcer is very sordid, the following decoction may be used.

Take of the roots of Gentian, Rhaponticum, Zedoary, and round Birthwort, each one ounce, of white Wine three pints, boyl them to the consumption of a third part; in the strain'd Liquor dissolve half a pound of Sugar, and keep it for use.

If the Ulcer be very fætid, a little Ægyptiac Oyntment may be added to the decoction; when the Ulcer is well cleansed, you must use such things as dry and consolidate.

Take of the Roots of Comfry, and Bistort, each one ounce, of the leaves of Plantain, Horse-tail, Shepherds-purse,

Purse, Sanicle, Mouse-ear, Milfoil, each one handful, of red Roses half an handful; boil them in a measure of Water for an injection. The following *sarcotic* powder may be added to it.

Take of the Roots of Orris, Birthwort, and Comfrey, each half an Ounce, of Myrrh one ounce. of Aloes three drams, make a Powder, whereof let half an ounce be mingled with every injection.

Take of Turpentine washed in Plantain-water, two Drams, dissolve it with Honey and the Yolk of an Egg, and mingle it with the injection. This is very effectual, and is more so, if the Sarcotic Powder be also added.

Fumes must be used for deep Ulcers, for they penetrate to the bottom of the Womb, and dry the Ulcers.

Take of *Frankincense*, *Myrrh*, *Mastick*, *Gum of Juniper*, *Labdanum*, each one ounce, with a sufficient quantity of *Turpentine*, make *troches* for a fume.

When the Ulcer is very obstinate, *Cinnabar* must be added, which is of excellent use. The *Bath-waters* have cured some Women, when all other Medicines have bin ineffectual. After you have sufficiently cleansed the Ulcer, you must apply a drying and cicatrizing Ointment. Take of *Tutty* washed half an ounce, and of *Litharge*, *Ceruse*, and *Sarcacoeal*, each two drams, of Oyl and Wax a sufficient quantity, make an Ointment. Sometimes the Ulcer penetrates the right gut, and sometimes the bladder, which may be known by the matter evacuated by those parts; if it flow by the right gut, lenitive, cleansing, and drying *Glisters* must be injected; but if it flow from the Bladder, gentle and cooling diureticks must be used, as an emulsion of the greater cold Seeds, *Turpentine*, and the like. If the Ulcer turn to a *Fistula*, which chiefly happens, when it is opened outwardly towards the Hip, tho' it may happen in a

womb it self, or in the neck of it. In this case we must consider, whether it be best to leave the accustomed passage untouched, thro' which nature endeavours to evacuate various Excrements, or to undertake the Cure of it : But if that be thought most proper for the sick, a Cure that is call'd palliative, must be instituted by purges frequently repeated, and by sweating twice a Year, and by cleansing and strengthening injections, and by applying over a plaister of Diapalma, or the like ; but if there be any hopes of a Cure, the same Remedies must be used, which are proper for other *Fistula's*. If the Ulcer be occasion'd by the *French Pox* it cannot be cured without an universal Cure ; in performing which the fumes of Cinabar receiv'd thro' a Tunnel into the *womb*, are peculiarly proper. Also the anointing the inner parts of the *womb* with a Mercurial Ointment

In all Ulcers of the *womb* if there be a troublesome itching about the neck, as it frequently happens, by reason of a defluxion of an acid and Salt Humour to the part, a pessary must be made to qualify it, dipt in the ointment of Elecampane with Mercury, or in *Aegyptiacum* dissolved in Sea or Allom-water, or in fresh Butter, wherein Quick Silver has been extinguished, to which must be added Sulphur.

Of the Diseases of the Womb. Of the Womb being out of temper.

TH E intemperance of the Womb is when it hath lost its natural temper, and is affected with a preternatural intemperancy arising both from inward and outward causes. The one of these is hot, and is known by the womans proneness to Venery, by the small Flux of the Monthly Courses, by their adustness, sharpness, inordinate, and difficult Flux. (Hence in process of time they are very Hypochondriack) by early growing of
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the hairs about the Privities, by redness of the Face, and driness of the lips, and frequent pains of the head, and abundance of cholerick humours in the Body ; it ariseth either at first from the Birth, which causes Women to be *Virago's*, and to be barren ; or after their Nativity, from outward causes, as the use of hot things, overmuch Venery, and such Medicines as bring the heat and blood to the *Womb*. The cure consists in a contrary diet, and cooling Medicines, both internal and external, which are to be applyed to the back and sides ; which must be very moderate, that the heat which is necessary for Conception may not be weakened, and the cold and membranous substance of the *womb* come to any harm ; or lest the Vessels which serve for the carrying away of the Courses should be thickned, and the Nerves of the back and sides be any way mischieved.

The next way of cure is performed by evacuating Medicines, namely, Rheubarb and solutive Syrup of Roses, Manna also profiteth much ; the flower of Vitriol of *Venus* and *Mars*, taken from three grains to six, and put in any proper Syrup, purges the Womb.

There is another intemperancy which comes of cold, which is known by a lesser proneness to Venery, and little pleasure taken in it, a settling in the Courses, with a slimy and flegmy matter mixed, and an inordinate flowing of them by reason of the plenty of Humours collected in the Womb, which causes obstructions, by reason of abundance of windy vapours in the Womb, crudities and watriness of the Seed, which causes it to flow without any pleasure, a pale colour in the Face : It arises from causes contrary to the former, it is cured by contrary diet, by hot Medicines applyed to the *womb*, among which the roots of Birthwort, Clove-Gilliflowers, Angelica, and Eringo's, are very much commend-

commended. The leaves also of Mercury, Balm, Dittany, Penny-royal, Sage, Rosemary, Mugwort, flowers of Centaury, Marigolds, Sage, Rosemary, Borage ; and sundry spices, as Nutmegs, Cubebs, Saffron and Cinamon. These kind of Compounds are also very useful, as Oyl of Mace, Oyl of Amber, Oyl of Myrrh, and of Cinamon.

There is another intemperancy of the womb, which comes of moisture, and is joined most commonly with the cold intemperancy : it is known by the plenty of the Courses, and by the thinness and watriness of them ; as also the moistness of the Privities, by reason of the moistness of the Excrements ; no pleasure in the act of Venery, and proneness to abortion, by reason of the growth of the Birth. It hath the same original with the frigid intemperancy, and happens most commonly to Women, who are lazy and sedentary : It is cured with the same Medicines as the former ; only this may be added, that a fume may be made of the shavings of Ivory : And the decoction of Sage, being received into those parts before supper, is very much commended. Baths of Sulphur do also profit much.

There is another distemper of the Womb, which is dry, which is discerned by the want of Seed, and the defect of the Courses, by slowness to Venery, driness of the Mouth of the Womb, by a blackish colour of the lower lip, which is always chopt. It sometimes arises from the very Nativity, which causes a dry and lean constitution of Body ; sometime through age, and then Women cease to bring Children ; sometimes from inflammations and such like Diseases ; sometimes from a defect of blood, which ought to moisten the parts ; which happens either through a narrowness and obstruction of the Veins, or else because it being voided out at the neck of the Womb, cannot pierce to the bottom.

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The cure of this is performed first by a contrary diet, where you must also avoid much labour, watching, hunger, and sadness. Secondly, by the use of moistning things, amongst which are most commended, Borage, Bugloss, Mercury, Mallows, Violets. Among outward means, Baths of sweet water, and unctions with Oyl of sweet Almonds, Oyl of white Lillies, Hens-grease, and the marrow of Calves legs. The cure is the more hard, if the driness have been of any long continuance.

There is another which is a compound distemper, which is most often cold and moist, which is discerned by comparing the signs of the simple distemperatures together. It arises from Flegmy humours: The cure is performed by preparing the matter with hot things, by evacuation of the matter with such Medicines as are most proper to purge Flegm: As also by a particular purgation of the Womb it self; to which purpose pessaries do very much conduce; as also sulphury and drying baths; as also the use of Sudorificks, or things that provoke sweat may be very profitable, as the decoctions of *Lignum sanctum*, *China*, *Sarsaparella*, and Mastick wood.

Of the narrowness of the Vessels of the Womb.

THE signs of the narrowness of the vessels of the Womb, are partly the retention of the Flowers so that they cannot flow, as also the hindrance of conception, by reason that the passage of the blood is intercepted.

The causes are partly external, as from astringent baths and medicines, which is known from the relation of the party affected; it is cured more easily by moistning and mollifying Medicines.

The other causes are internal, as from Flesh, or Membrane, clinging to the orifice of the Womb, or by a closing up of the orifices of the veins, by reason of some violent extraction of the Secondines, which is commonly incurable; the only cure which may be tryed is by mollifying applications. Another cause is deduced from obstruction, which arises from certain thick viscous and copious humours flowing from other parts of the Body, the heat of those places not being able to attenuate them; or else gather together in the Womb it self, by reason of the weakness of the heat of that part; it is discerned by the same signs as the cold Distemper, there being also a slimy matter which now and then comes down from the Womb: It is cured as other obstructions, by sharp and bitter Medicines, and steel-wine, as also baths made with opening and mollifying things.

Sometimes this narrowness arises from a compression of the parts, occasioned either by some swelling or Schirrus, either within or without the Womb; if this be, there do appear manifest signs of swelling: It is an evil for the most part incurable; many times it is occasioned by an over-fatness of those parts, which is plain to the sense.

Of the puffing up of the Womb.

THE puffing up of the Womb is a windy swelling of that part, occasioned from cold, flegmy and flatulent matter, which is increased through the defect of natural heat in the Womb. This is called the windy Mole, it giving hopes of a conception. The signs of this, are a distention of the Womb not far from the Midriff, which is now increased, now diminished; sometimes extending it self to the Navel, sometimes to the Loins and Diaphragm. It differs from

from the Dropsie, partly because the swelling is not so great, and the party affected is not much troubled with thirst, by the increasing and diminishing of the tumor; and by the upper part not being so lean.

It is distinguish'd from the Dropsie of the Womb by the fore-apprehension of the causes that beget those windy vapors, by the sound, and less ponderosity, as also by a feeling of an extensive and pricking pain in the womb, and parts adjoyning. It is also distinguished from the inflammation of the intestines, because here is no great pain, neither is the Patient hard bound; yet the Flowers are suppressed, and the feet and hollow of the eyes do swell, and the colour of the body is changed, the woman draws her breath short and is sad, and when she awakes, is fain to lift up her head to take breath. It differs from a Mole, because there is not that heaviness and ponderosity in the womb; besides, the woman doth not feel the burden of her womb tumble from one side to the other: It is distinguished from conception by the sound, and by the increasing and decreasing of the swelling, and by the deadness of the motion, not unlike that of a dead Infant: for if the Midriff be violently compressed, the wind being then compelled to the part adjoyning, there is a kind of palpitating motion perceived through all the Midriff.

The matter of this distemper is generated either in the Womb it self, or by reason of the suppression of the Courses, or by the interception of due purgation after delivery. Many times it comes through the veins and seminal vessels. Now the weakness of the heat proceeds sometimes from the external air, sometimes from hard Delivery, from the suppression of the Courses, from abortion, &c. The Cure is performed after the same way that other Cures are managed: among those
things

things that purge, *Species Hieræ*, and *Diaphanicon*, with *Caster*, are most commended; for Fumes, Nutmeg is counted the best; for Potions, Nutmegs bruised and boyled with the roots of Mather, and drunk in six ounces of wine, and two drams of Sugar. Sometimes this wind gets into the cavity of the Womb, and then the neck and orifice of the Womb is closed, so that nothing can go forth, when the woman is moved, or when the Midriff is pressed down with her hand, and then a kind of noise and sound is perceived. Sometimes the wind gets into the tunicles of the Womb, and then the mouth of the Womb may be open: by reason of the shutting up of the windy vapours in a narrow place, there goes a noise forth, and the pain grows greater, and extends farther. This is more hard and difficult to be cured than that which is in the concavity of the Womb.

Of the inflammation of the Womb.

THE inflammation of the Womb is a swelling of the same through the putrefaction of blood which is fallen down into its substance, having many symptoms, and now tending to a Scirrhus, now towards an Apostem.

The signs are various; there is a swelling in the Womb with heat and pain, and a retraction of the Womb to the more inward parts; the neck of the Womb appears red, with little veins scattered up and down in it, like the web of a Spider. There is sometimes a difficulty of breathing, with some kind of Pleurisie, because the interior tunicle of the Womb being extended, which rises from, and is joyned to the *Peritonæum*; the parts also to which that coheres, are stretched.

The excrements of the belly and bladder are detain-
ed by reason of the heat and driness of the belly, and
the compression of the passages. Sometimes the whole
body of the belly seems empty, or filled with water,
and the Navel hangs forward, and the mouth
of the womb is made very slender and close;
and upon a sudden few depraved courses come down:
then happens a burning Fever by reason of the great
sympathy with the womb and the heart, occasioned
through the Arteries and great Vessels. There is a
pain in the breasts, with a swelling in them, by rea-
son of the consent and agreement between the groyns,
the hips, the *septum transversum claviculare*, and the
forepart of the head, which is extended to the roots of
the eyes; as also from vapours which rise from the
putrified blood to the head, through the Arteries that
run along through the neck, passing by both parts of
the infundibulum into the fore part of the head.

The cause of this consists in the blood, which is
sometimes with Choler, and sometimes with Melan-
choly.

The Cure is difficult, if the blood in that part be
wholly putrified; for that causeth a sordid humor
which consumes the Patient with a continual Fever.
If it be an *Erysipelas*, or St. *Anthones* fire, there is no
cure at all, because the Birth dies by reason of the ex-
cessive heat which causes abortion to follow, which
kills the Woman; if it turn to a gangrene, it is dead-
ly: it is cured as other inflammations, which may
be observed in the following Chapters. Only observe
that for revulsion you must not let blood in the veins of
the thighs, for that draws down the blood to the womb;
but in the arm, the blood flowing from the Liver, and
the parts adjoyning. For deriving of the matter, you
may cut a vein in the ham, unless the Woman be with
Child,

Child, for that will cause abortion : Refrigerating and moistning Topicks, without any binding faculty, may be well applied ; to which purpose the decoction of wild Thyme, prepared with Chalybeat water, and outwardly applied with a sponge, is an excellent Remedy.

These inflammations sometimes affect the whole womb. and sometimes either side of the Womb, which causes the heat to descend into the Hip, because of the ligaments of the Womb which are carred thither ; the thigh is difficultly moved, and the groins are inflamed ; sometimes the inflammation possesseth the posterior part, which causes the belly to be bound, and a pain in the loins and back-bone ; sometimes it possesseth the forepart, which because it coheres to the bladder, the Urine is suppressed, or made very difficultly ; and the pain is extended above the Privities : Semetimes it possesses the bottom of the Womb, which causes such a pain in the lower part of the Belly, that it is hardly to be touched, and the pain extends to the Navel.

There is another inflammation which degenerates into a *Scirrhus*, whereall the symptoms are not so dangerous, yet there is a great heaviness perceived in the parts adjoyning. This evil is diuturnal, and commonly ends in the Dropsie ; sometimes it turns to an Apostem, swelling 'till it break : In this case, the body is troubled with a shivering, especially towards the Evening ; when the Apostem is broken, sometimes it empties it self into the concavity of the Womb, wherein there is less danger ; and sometimes in other parts of the Body ; which causes sometimes a stoppage in the Urine, and sometimes in the Belly, with a swelling of the hairy parts, and the feeling of something floating up and down.

Of the *Schirrus* of the Womb.

THE *Schirrus* of the Womb is a hard swelling of the said part without pain, begot by some thick earthly and feculent Humour; the signs, besides others that are general, are these in particular: The Flowers at the beginning are either wholly stopt, or flow very sparingly, the evil increasing, there is a great flux of blood by intervals, the mouths of the Veins being opened more than ordinary, or because the Womb is not able to receive, or to retain its wonted proportion of blood: It is distinguish'd from the Mole, because in that distemper the Flowers, if they flow, flow inordinately; the Breasts swell with Milk, which in the *Schirrus* grow very lank.

The cause of this is a gross feculent humour, being a thick blood, sometimes Flegmy, sometimes melancholy, which happens to those who decline in their age; or to those who have been troubled with a squeamish and naughty stomach: Often it arises from an ill cured Inflammation, through the use of Medicines that cool too much.

The Cure is difficult, either because having been dried for a long time they cannot be softened, or because the natural heat in those places where the *Schirrus* is, is for the most part extinct; and then because while the humour is mollifying, if it have conceived any putrefaction, it easily turns to the Cancer: For the cure, it is the same as of the Breasts.

It differs either as being in, and possessing the substance of the Womb, which causes the Womb to lean downward upon the Hip, and Back, and there begets pain; sometimes possessing the neck of the Womb, which is discerned by touching it, and is cured more easily than the former: If it be in the upper part of the
neck

neck of the Womb, the Woman is hindred; in the lower part of the neck of the Womb, the streight gut is affected.

Of the Dropsie of the Womb.

TH E *Dropsie* of the Womb is a distemper from water collected in the Womb, either by some fault in the part it self, or in the parts adjoining. The signs of this are a loose swelling at the bottom of the belly, extending it self according to the proportion of the Womb; the fewness and naughtiness of the Courses; a moistness, and slenderness of the neck of the Womb, softness of the Breast, want of Milk, a shivering in the Body, and sometimes a Fever: It differs from an inflammation by the symptoms above related; and from an inflation, in the defect of sound and distention; from a Mole, because in this there is a greater weight perceived at the bottom of the belly, and the Breasts at the time of delivery are not without milk. It differs from Conception, because in the *Dropsie* the swelling is just according to the form of the Womb; but in Conception it is always sharper. In Women with Child the Flowers do not flow; but in this Disease there flows such a certain bloody vitious humour, without any order, which ceases quickly. It differs from the *Dropsie* of the Belly, because the face of the Patient is coloured, unless the Liver be any way affected, the want of thirst, and the ascent of the swelling from the lower part to the upper.

The cause of this is a water gathered there through some defect of the Liver or Spleen, or through some weakness in the Womb; by reason whereof it is not able to concoct or expel the Excrements; or through a too immoderate deluxion of the Courses, which oppreseth the natural heat; or through a suppression of them, which suffocates the heat.

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The cure is to be performed by the eduction of the water, and strengthening of the Womb ; for which purpose the use of Antimonial Pills is not a little to be commended. Her diet must be of meats that breed good Juice ; she must drink little, she must use instead of drink, a Ptisan or Barly-broth, made with Sassafras, or Sarsaparilla, if her Courses be stopt, you may let her blood in the foot ; if the repletion be great, then to let her blood in the arm will not be amiss. The use of Clysters is not amiss, and Fomentations are also very necessary, made with the decoction of Broom, wild Cucumbers, Flowers of Camomile, Melilot, with Origan, Cumin, Fenel, Aniseed, of which you may make several injections. Ointments also may be useful, made of Oil of Lillies, or Oil of Dill : Then may you apply upon the Belly this Plaister : Take of the emplaster of Laurel berries two Ounces ; Oil of Camomile and Melilot, two ounces and a half ; Pigeons dung and Goats dung, of each half an ounce ; mix them altogether, and make a Plaister, adding thereto a little Venice Turpentine.

Of the falling of the Womb.

THE falling of the Womb is the falling of it down below the *Abdomen* or Midriff, proceeding from a looseness of the Ligaments.

The general signs of this, are a pain in the loins, and hairy parts, and of the *Os sacrum*, or holy Bone, to which the Womb is fastned ; at the beginning the pain is not very great, nor after long continuance, by reason of use : The weight thereof being only troublesome, which is an impediment to the Patient in going. The particular signs do vary according as the fall is greater or less ; for in the one the Womb descends to the middle of the Hips and lower ; in the latter there

is perceived the distention of the skin, and as it were the weight of a good big Egg about the Privities.

The Cure of this is difficult, if there be the greater falling of the Womb, if the Woman be in Age, if a Fever, Convulsion, or other symptoms happen; if that be in women with Child, it is deadly; and sometimes it is corrupted by the ambient Air, and turns into a Gangrene. The Cure consists in the re-putting of it into its own place, where you must observe, first to stop the inflammation, if there be any; or if there be any swelling caused by the cold Air, you must foment the part first with decoction of Mallows, Marsh-mallows, Flowers of Camomile, and Lawrel Berries: If there be any wind or excrement in the Gut, you must use Clysters first; it is also to be fomented and anointed with agglutinating and astringent, or binding Medicines, there is a Fumigation to be made of the skin of a salt Eel dried, and powdered. When it is to be put into its place, the woman must be laid with her Belly upwards; then must the Midwife, or other Party employed, with a linnen Cloth dipt in Oyl of Roses, a little warmed, gently thrust up the part affected which is fallen, as gently as may be, turning a little. Now to keep it up, the woman must be kept lying on her back, with her thighs stretched out, and one laid upon another across; the Belly must not be too much bound, lest in the ejection of the excrement, the Womb should be again precipitated, neither must it be loose, lest the Membranes binding the Womb should be unloosed: Then must you use agglutinating Medicines, Pessaries, Fomentations, and Injections; yet great care must be had, lest you suppress the Courses. Of this there be some differences, either by reason of the looseness of the Ligaments which are four, which is discerned in that it is generated by degrees, and with less pain: It arises

ses either from hard labour, or a ponderosity or heaviness of the Child, or from the concurrence of flegmy humours; it is cured by the evacuation of humors, and by the use of astringent and corroborating Medicines; such as are the decoction of Musk of the Oak, Harts-horn, Laurel-leaves, and the astringent Plaster.

Another cause and difference ariseth from the rupture of the Ligaments; which is discerned by this, that the evil comes suddenly, and is more painful, and is sometimes followed with a Flux of blood; it arises from the heaviness of the birth, or from a difficult labour, or from Abortion, or a difficult and violent extraction of the Secondines.

Sometimes it happens, because the Ligaments are eaten away, and then the signs of some Ulcer are discerned by the flowing forth of matter.

Of the ascent of the Matrix, as also of the Wounds and Ulcers of the same.

SOME have thought that it is possible for the Womb to ascend up to the Stomach, which opinion is altogether false; for first it is tyed so fast with four Ligaments, that it is impossible for it to move to the upper parts: Besides, suppose it had a natural motion by the Fibres, yet the Womb being so firmly annexed to the right gut, and to the Privities, it would necessarily follow that those parts should be also stretched. And though it happen to be stretched, and distended by the windy vapours, yet it follows not that therefore it should be moved upward: and whereas women do say that they do sometimes perceive a certain round body moving about the region of the Navel, that may rather be said to be the stones, and that blind Vessel, than the Womb.

Of the wounds of the Matrix this must be noted, that they are very difficult to be cured. Yet the cure is to be assayed five manner of ways; by the use of things which do evacuate the peccant humor, which is done partly by a good order of diet, and living in a dry and temperate air; longer sleep than ordinary, and the avoiding of exercise in this case is to be observed; and instead thereof to use moderate frictions: All repletion, and a loose belly are naught; the meat that she eats must be little, and contrary to the humour that offends, as rear Eggs, Milk, Chicken-broths, and the meat of them, dry Raisins, Almonds, and Pistaches. For her drink, it ought to be chiefly the decoction of Barly or Liquorish.

In the next place, it will not be amiss to let blood in the Basilick Vein: let her take some convenient purge according to the humour which abounds: Vomitings also and frictions may be used, and the provoking of sweat by the decoction of Guaiacum, Salsaparil, and China-root, which are very proper to turn away the humors from the Matrix.

Sometimes this happens from an intemperancy of the womb, which if it be cold, the womb is not able to concoct sufficient quantity of nourishment, and therefore heaps up together many excrements; if it be moist, it is not able to contain either the blood, or the seed, or the birth, as it should do. The cure of this is above touched in the Chapter of Distempers.

There is another difference which is taken from the occult qualities which the womb is seen to have, there being a sympathy and antipathy between that and divers things, as to covet the seed of Man, and to love sweet things; and then the affection arises from no evident cause, there being no excess of coldness, or moisture to be apprehended. The Medicines which
are

are to be applied for the cure of this, must be proper in their whole substance

Sometimes the difference ariseth in this, that the natural heat is either suffocated or dissipated; this affection is something dangerous, because it is a difficult matter to restore the natural heat. In the cure of this, restoratives must be notwithstanding used; such are Cinnamon, Nutmeg, *Species diacxylo*, *Aloes*, *Aromaticum Rosatum*.

Of the pain of the Womb.

THere is no need to give other signs of this than the complaint of the Woman; it affects both women that are free, and women that are with Child: It happens sometimes from corroding humors, especially caused by Ulcers, or vitious Flowers. The cure whereof is referred to these heads; sometimes it happens from a distention caused either by some curdled blood sticking in the cavity of the Womb, and then there is a copious Flux of blood out of the Womb, and the pain is fixed chiefly about the orifice of the Womb; the right Gut and the Bladder being affected by reason of the continual desire of expelling forth the humor. In the Cure, first you must seek to dissolve the clotted blood, which is done by the use of Treacle dissolved in wine; and then to evacuate, which is performed with *Agaric*, *Aloes*, with the juice of *Savin*, decoction of *Rosemary*, with the Flowers of *Cheiri*, in Wine. Sometimes it is caused by the menstruous blood, when the vessels are more open, or the blood too thick; which happens through the overmuch use of cold drink, especially when the woman is hot. The cure may be found in the cure of the suppression of the Flowers. Sometimes it is caused by other vitious humours collected in the concavity of the womb, or adhering to the other Vessels; and then

these humours are to be removed with purging and evacuating Medicines. Sometimes windy vapours are the cause hereof, arising from the heat of the vitious humors caused by copulation. It is cured by things that discuss the wind; to which purpose it may not be amiss to use a Clyster made of Malmsey and Oyl of Nuts, of each three ounces, of Aqua vitæ one ounce, of Oyl of Juniper and distilled Rue of each two drams, and applied warm; or a mixture of spirit of wine and spirit of Nitre, of each half a dram or two scruples, exhibited in the spirit of Wine, Sperma ceti, with Oyl of sweet Almonds, or a Plaister of Caranna and Tachamahacca applied to the Navel. Sometimes it is occasioned by the retention and corruption of the seed. For the Cure, look the Chapter of the suffocation of the Matrix.

Of the Suppression of the Flowers.

THE suppression of the Flowers is the retention of the menstrual blood, either by reason of the narrowness of the vessels, or through some corruption of the blood. The signs are evident from the relation of the Woman: Yet if they are loth to confess, it may be discerned by this; for in Virgins the suppressed blood wanders up and down the Veins, and begets obstructions, changing the colour of the Body, and causing Fevers. In Women, because the blood is carried down to the Womb, where it begets many diseases, it is distinguished from retention after Conception, because women with Child find no alteration of affections of the mind, and retain the native colour of their bodies; and in the third month they shall perceive the motion and situation of the Infant; and lastly, the mouth of the womb is closed up.

The Causes of this distemper are the narrowness of the Veins, and the vitiousness of the blood. The Cure of this must be hastened, because this suppression if it stay long begets many more diseases, as Fevers, Dropsies, Vomiting of blood, and the like: The Cure is hard if it be of any continuance, and if it stay beyond the sixth month, it is almost incurable; especially if it happen through any perversion of the neck of the Womb; for then the woman is troubled with often swooning, and vomiting of blood, and a pain seizes the parts of the Belly, the Back, and the Backbone, which is attended with a Fever, and the excrements of the Belly and Bladder are suppressed; a weariness possesses the whole Body, because of the diffusion of the retained blood through the whole body, and especially the hips and thighs, because of the sympathy of those parts with the veins of the Womb. In the first place, the letting of blood is commended; for the blood which every month stays in the body, and sticks in the Veins, is to be provoked downward to the Womb; and therefore a vein is to be opened in the heel, for so the plenty of blood is diminished, and the motion of the blood is made toward the Womb; if necessity requires that it should be done more than once, one day a vein must be opened in one thigh, and another day in the other; and that which is opened for evacuation must be first opened, that which is opened in the ham, or heel, must be done after Purgation, three, or four, or five days before the time that the accustomed evacuations of the Woman ought to come down. Cupping-glasses also are to be applied first to the more remote places, as to the thighs; and then to the nearer parts, as to the hips: Ligatures, or bindings and frictions, at the time of the coming down of the Flowers, after Purgation of the whole body, are not

not to be omitted. In the second place the matter is to be prepared, for which purpose, in bodies troubled with Flegm, the decoction of *Guaiacum*, with *Cretan Dittany*, doth much avail without provoking sweat. In the third place evacuation is to be made at several times. Among evacuating Medicines are commended *Agaric*, *Aloes*, with the juice of *Savin*, and these Pills: Take *Aloes Succotrine* three drams; the best *Myrrh* one scruple, extract of sweet smelling Flag. *Carduus*, *Saffron*, of each three drams; Roots of *Gentian* and *Dittany*, of each five grains; make them up with Syrup of *Laurel-berries*, taking the quantity of one scruple at evening before supper. In the fourth place, by opening obstructions by those things which provoke the Flowers, of which these are most to be commended, the decoction of *Rosemary* with Flowers of *Cheiri*, *Pennyroyal-water* twice distilled, and mingled with *Cinnamon-water*; Extract of *Zedoary*, *Angelica*, and *Castor*, and the Earth which is found in *Iron Mines* prepared in the same manner as *Steel*, spirit of *Tartar*, the fat of an *Eel*, *Colubrina* with the distill'd water of *Savin*: And in the fifth place, by the discussion of the dregs and relicks that remain, by sudorificks, or things that provoke sweat, with a potion made of a *Chalybeate* decoction, with spirit of *Tartar*, &c.

The differences of this Disease arise, partly from the obstruction of the Veins of the Womb, caused by a cold and thick blood, and thick slimy humours mixed with the blood, and coming either from some hot distemper of the Womb, which dissipates the sharp and subtil humours, and leaves behind the gross and earthy parts, or from the cold Constitution of the Liver and Spleen; especially if at the time of the menstrual Flux (at what time the Flux of Blood is more violent) those subtil humours happen to be dissipated, and then at the
time

time of the monthly Purgation, the Party affected feels a great pain in the loins, and parts adjoining ; and if any thing come down, it is slimy, whitish, and blackish : The whole Body is possessed with a numbness, the Colour pale, a slow Pulse, and raw Urines. The Cure is the same with the former, great care being taken of a gross and ill diet.

There is another difference of this Disease when it happens by Compression, which arises from external causes, as the Northern wind, and long standing in cold water, which may be known from the relation of the sick Person. The Blood in this case is to be drawn to the lower parts by Frictions and Baths ; or from internal causes, as fatness, or swelling of the Womb, or of the lower parts ; in which case Medicines must be applied that assuage the swelling. There is another difference which is in the hardness of the skin, which happens either from the first Nativity, and then the disease is not easily taken away ; or long after, from some cold and dry distemper : Concerning which look the former Chapters.

Another difference there is, when there happens a closing up of the skin, which is caused after Cicatrizing of an Ulcer, or by reason of some skin or Membrane growing to the Vessels of the Womb, or by reason of frequent Abortion ; after which these Veins to which the Secondines adhere, do grow together so close that they cannot be afterwards opened.

Another difference of this Disease there is, when it happens through want of Blood, which is not generated, either by reason of external causes, as Famine, over much evacuation, Issues, and such like ; or through internal causes, as a frigid Constitution of the principal parts, old Age, and Fevers ; or when it is converted to other uses, as before full growth, to the nourishment of
the

the Body: In Women with Child, to the nourishment of the Birth: In those that give suck, to the increase of Milk: And in fat people, to the augmentation of the Fat: Or when it is consumed either by External causes, as over much Exercise, Affrights, Terrors, Sadness, Baths, overmuch Sweating, which do consume the ferous quality of the Blood; or through Internal Causes, as are hot and dry Diseases, or over-great evacuations in other parts of the Body: Sometimes another difference of this Disease proceeds from the dryness of the Blood, which happens to Women, who in the Winter time do too much heat their lower parts, by putting Coals under their Coats. For the cure thereof you must use refrigerating and moistning Medicines.

Of the dropping of the Flowers, and the difficulty of their coming down.

THE dropping of the Flowers is, when they are coming down for many days together drop by drop.

This happens both from external causes, as over hard labour, &c.

And sometimes from the drossiness of the blood, the passage not being wide enough. For the cure of this, it is convenient to open a Vein in the Arm with gentle purging, as in the former Chapter.

Sometimes from the weakness of the retentive faculty, there being at that time great plenty, thinness, and serosity of the blood. In this case there is no pain; Medicines that bind and corroborate the Stomach here must have place.

The difficulty of the Flowers is when they come down with pain and trouble, either through defect in the Veins, or in the Blood. The signs of this are gathered from the relation of the sick person, who is then much troubled with pain in the Head, Stomach, and Loins, and lower parts of the body. And they do either
flow

flow altogether, or drop by drop, as in the former disease; It is a Disease more incident to Maids than married Women, because the Veins of the Womb are less open in them, than in those who brought forth Children.

It happens sometimes from a corruption of the blood, that is, from the drossiness and thickness thereof, and then the blood clots together; and there is a great pain long before the Flowers begin to come down. The Cure of this is performed by attenuating Medicines. Sometimes from the sharpness and acrimony of the Blood, which proceeds from a mixture of sharp humours with the Body, and then the genital parts do itch. It is cured by those Medicines that temper the sharpness of the Humour, as the four greater Seeds, Violets, and Flowers of Nenuphar. Sometimes from windy Vapours, and then the pain comes by intervals, and is suddenly exasperated, rumbling up and down; and when the wind is forth, the pain ceaseth. The cure hereof is procured by evacuation of the matter, and dispelling of the wind, as is before declared.

Of the discolouring of the Flowers.

THE discolouring of the Flowers is when their right colour, which ought to be red, declines either to paleness, whiteness, greenness, yellowness, or blewishness, through some defect, or vitiousness of the blood.

The signs are apparent by the sight of the blood; besides that it is accompanied with an ill smell, many times also it is the cause of Fevers, trembling of the body, loathing of the meat, pain in the stomach, &c.

The differences of this disease consist first in the vitiousness of the blood, which is caused through some distemper either of the whole body, or some part thereof. Sometimes the blood is affected by reason of some stoppage thereof, and then the Flowers are suppressed, which

which causeth pains in the Breast, and strong beating of the Breast; and if the woman begin to amend, the Blood flows out with a stinking putrefaction, which continues 'till the eighth day; or it may be, because the Blood is foul'd by the Womb, being full of excrements; and then you may perceive the signs of a foul Womb.

Sometimes the difference of this disease consists in the mixture of the Blood with other vitious humors. The Cure consists in preparation and evacuation, but care must be had, that because the thick humors need attenuation, and that over attenuating things do melt the serous humor, that you therefore do not use over attenuating things, as Vinegar, &c.

Another difference is, when the Flowers decline to a whitish colour, which proceeds from abundance of Flegm, or from Putrefaction, and then Ulcers follow in the Womb, and barrenness follows; unless the woman's Flowers do happen to flow for seven or eight days together, by which the woman is freed from the disease; or else they break out to the parts above the groin without any tumor, and burst forth a little above the Hypochondrium, and then the woman seldom lives, or else there will appear after some few days a great swelling in the Groyn, without a head of a red colour, because the Flesh is there filled up with the Blood.

When it inclines to yellowness, or greenness, the distemper comes of Choler; when to a blackness and blewness, from Melancholy.

Of the inordinate Flux of the Flowers.

THE disorderly Flux of the Courses is either the coming of them down before their time, or else the stoppage of them for some time after the usual course

course of Nature. They come down sometimes before their time, partly by reason of internal Causes, and partly by reason of external Causes, as falls, blows, and such like casualties that open the veins: Or from the expulsive faculty of the Womb too much provoked. First, by the plenty of blood, which is known by this, that the blood which is sent to the womb from all part is fluid, and of its natural constitution; signs of a Plethora, or fulness of blood, are apparent in the Woman. It is Cured by blood letting if the blood abound by good diet, and frequent though gentle exercise. Secondly, it proceeds from the Acrimony and sharpness of the blood which is known by the hot temper of the body, the blood it self is more thin and yellowish. It must be Cured by evacuating Medicines, as Rheubarb, and such things as temper the blood, whereof we have already spoken.

It comes also when the retentive faculty of the womb grows lank, which may be known by the looseness of the Vessels of the Womb, besides a moist and faint habit of the body: In the Cure, beware of things which are too Astringent; baths, wherein the force and strength of Iron may be effectual, may with safety be used. The continuance and stay of the Courtes beyond the accustomed time, proceeds from a frustration of the expulsive faculty; as when there is small store of blood, which is known by this, that the Woman is not troubled with the stay of the Courtes; and especially, if she have over-exercised her self, or used a spare diet before. Secondly, the thickness of the blood, which is known by the whiteness and clamminess thereof. In the performance of the Cure, you must purge before too much blood be gathered together: Next, the Courtes are to be attenuated, for the performance of which, *Calamint* and *Mercurialis* are to be

be most commended. In this Case scarification of the heels is not amiss.

There is another difference of this Disease, which arises from the weakness of the expelling faculty, caused either by the frigid distemper of the Womb, of which we have spoken already; or by a kind of numbness thereof, of which we shall speak anon.

Of the over abundance of the Courses.

THE over much flux of the Courses is either a more abundant, or a more lasting Purgation of the Courses, through some defect, either in the blood, or the womb, or the veins of the womb.

The signs are evident, *viz.* want of Appetite, Crudities, a bad colour in the face, a swelling in the feet, and the rest of the body, a waxing lean of the body; and in brief, a general ill habit of body.

The Cure (if it be of any continuance) is difficult; if it happen to an aged woman, there is none at all. It requires a revulsion, or drawing back of the blood, interception, and incrassation, or thickning thereof, and a closing up of the Vessels by astringent Medicines. Yet observe that they must be stopt by degrees. To this effect, you may take this Powder.

Take of the seed of White Henbane, red Coral, of each half a dram, white Camphor half a scruple, and give the quantity of half a dram at a time; powder of Amber, Dragons-blood, Bloodstones, Red Coral, Lettice seed, of each one dram, Balauſt two scruples, *Bole armoniack* two drams, given in three ounces of Plantain-water, Asses milk heated with Steel. You may externally also apply a girdle made of the bruised leaves of Bares-foot.

Of this Disease there are many differences: Sometimes it happens from the blood which is derived from the bottom of the Womb, where for the most part lies the

the blackest and most clotted blood; or from the neck of the Womb, which is more red and fluid. Another difference ariseth from the plenty of blood, which appears by this, that the Vessels are either broken or much opened; especially in those women who have had a stoppage in their Courses for a time, which presently break out again. The signs of this are evident; that is to say, a fulness of blood in the body; besides that, the blood which comes forth easily curdles.

In the Cure, you must have recourse to blood-letting, which if you do for evacuation, it must be done in the Hepatick Vein: If the woman be weak, in *Salvatella* of both hands. In the next place the use of Cupping-Glasses is to be commended, being applied with scarification to the back, &c. Or, without scarification to the Breast, being used again when the woman is troubled with difficulty of breathing. In the third place, ligatures and frictions of the Arms are to be used.

Another difference of this disease arises from a sharp blood, which is known by the gnawing of the humor upon the Vessels. In the Cure, you must purge with syrup of Roses solutive, or with leaves of *Sena*; a pessary of Sows dung and Asses dung, which is made up with Plantain water, and the muscilage of the seed of Quinces, is here of use if need require.

Another difference arises from a serous and watry blood; for either the Liver is weakned, or the Veins so debilitated, that it cannot attract the serous or wheyie humour in the blood: in this case, the blood flows not forth in such a quantity, nor is easily curdled: If a Cloth be dipped in it, and then dried in the shade, it presently discolours. In the Cure hereof you must look to the rectifying of the weakness of the

Reins and Liver with convenient remedies, for which purpose the Livers of Foxes, Calves, Hens, &c. are very good.

Sometimes from a Rupture of the Veins, which proceeds either from a fulness of blood, or from Causes that do vehemently stir up the blood, especially from hard labour; if it be needful, you must let blood, and apply conglutinating Medicines.

Or from a gnawing of the Vessels, which is known by this, that sometimes there flows forth little blood, and that purulent, and full of the wheyie or serous humor. It arises from a sharp and corrupt blood, and sometimes from the use of sharp Medicines. Among the astringent Medicines, the root of *Filipendula* is much to be commended, or a decoction of the same Root.

Of the Whites and Gonorrhea in Women.

THE Whites is an inordinate eruption of an excrementitious humour collected together through some vitiousness of the blood. It affects Women chiefly, and sometimes also Virgins, of which there are Examples: Yet it is more often in women, especially if they be of a moist constitution, and live an idle and delicate life, eating such things as are cold and moist. Old women also are affected herewith through the abundance of Flegm, and the weakness of the concoctive faculty.

It differs from the Gonorrhea, because in that the seminal matter is white, and thicker; and flows by long intervals, and issues forth in a lesser quantity from a nocturnal pollution; for that is joyned with venereal imaginations, and only happens in the time of sleep. It differs from the discolouring of the Flowers; for they though not exactly, do always observe their times

times of Flowing. Besides, they happen not to Women with Child, or such whose Courses are stopped. It differs from the putrid humour that issues from the Ulcers of the Womb, because that is joyned with the signs of an Ulcer, and the putrefaction is thicker and whiter; if it be mattery, it is coloured with blood, and issues forth with pain.

The Cure of this must be hastned, because in a short time it endangers the making of women barren, causing them to be lean, to fall into a Consumption, Melancholy, the Dropsie, fall of the Womb, Swoonings, and Convulsions; which is the cause that though it be not hard to be cured in the beginning, yet it is afterwards very difficult; for by this means the whole body accustoms it self to send forth its excrements this way, and the Womb being now weakned, gathers excrements apace.

Sometimes it proceeds from the whole body, and then you may perceive the signs of an ill humor through the whole body. In the Cure of this, you must avoid blood-letting, for that the bad humor must not be recalled to defile the blood; besides, that the disease is a sufficient weakning and consuming of the body. The humor is dissolved by the decoction of *Guaiaicum* and *Cbina*, and Lentisk-wood. For the drying up of the humor, the Root of *Filipendula* doth very much conduce. For astringent Medicines you may use chiefly the powder of dead men's bones, the ashes of Capons-dung in rain water. The Patient must avoid sleeping upon her back, lest the heat of the Lungs should carry the humors toward the Womb: Frictions also of the upper parts, for the diversion of the humor may be used.

Sometimes it is caused by the Womb it self, and then there will appear signs of the affection of the

Womb, and the Flux is not so great. For the Cure of this, Suffumigations of Frankincense, Labdanum, Mastick, and Sanders are very requisite.

Of the Green-Sickness.

THE Green-Sickness is a changing of the colour of the Face into a green and pale colour, proceeding from the rawness of the humors. The signs of this appear in the Face, to which may be added a great pain in the Head, difficulty of breathing, with a palpitation of the heart, a small and thick beating of the Arteries in the Neck, Back, and Temples; sometimes inordinate Fevers through the vitiousness of the humors, loathing of Meat, Vomiting, distention of the Hypochondriack part, by reason of the reflux of the menstrous blood to the greater Vessels; a swelling of the whole body by reason of the abundance of humors, or of the Thighs and Legs above the heels, by reason of the abundance of serous humors.

The Cause is the crudity and rawness of the humor, and quantity withal, arising from the suppression of the Courtes through the natural narrowness of the vessels, or through an acquired narrowness of the vessels by the eating of Oatmeal, Chalk, Earth, Nutmegs, and drinking of Vinegar; or from the obstruction of the other bowels. Hence arises an ill concoction in the bowels, and the humors are carried into the habit of the body, or become habitual thereunto.

The Cure is performed by the letting of blood, especially in the heel; if the Distate be of any continuance, by Purgation, preparation of the humour being first considered; which is performed by the decoction of *Guaiacum*, with Cretan Dittany; purging of the humor is performed with Agarick, Aloes Succotrin, with the juice of Savin; for the unobstructing of the humor,

humor, prepared Steel, the root of Scorzonera, Bezoarstone, in diet, Vinegar is utterly to be avoided.

The Cure of this Disease is performed by opening Obstructions, by purging off vitious Humours, by correcting the intemperies of the Bowels, and by strengthening them. First therefore, a gentle purging Medicine must be given, that is agreeable to the Constitution, that the first region may be emptied, and if the Belly be bound, a Glister must be given first of all, afterwards bleeding must be ordered, unless the Disease is very inveterate, and the Maid be inclined to a Cachexy. But a Vein in the Arm must be opened, tho' the Courses are stopt: for at that time, if you bleed in the Foot, the obstructions of the Veins, and of the Womb would be increased. That quantity of Blood being taken away, that is necessary, proper purges must be used.

Take of the Pill Coch. major two scruples, of Castor powdered two grains, of Peruvian Balsom four drops, make four Pills, let her take them at five in the Morning, and sleep after them if she can. Let these Pills be repeated twice or thrice every Morning, or every other Morning, according to the strength of the sick, and their operation.

After the purging Pills let her take the following.

Take of the filings of Steel eight grains, with a sufficient quantity of extract of Wormwood, make two Pills to be taken in the Morning, and they must be repeated at five in the Afternoon. She must continue this Course for a Month, drinking presently after the Pills a draught of Wormwood-wine.

If a Bolus be more pleasing,

Take of the conserve of Roman Wormwood, and of the conserve of the inner peell of Oranges, each one ounce; of candied Angelica, and Nutmegs candi-

ed, and of Venice Treacle, each half an ounce, of Ginger candied two drams, with a sufficient quantity of Syrup of Oranges make an Electuary, take of this Electuary one dram and an half, of the filings of Steel well powdered eight grains, with a sufficient quantity of Syrup of Oranges, make a Bolus to be taken in the Morning, and at five in the Afternoon, drinking upon it a draught of Wormwood wine.

Of the suffocation of the Matrix.

THE signs of the Suffocation of the Womb, are a weariness of the whole body, with a weakness of the Thighs; a paleness and sadness of the Face; a nauseousness though seldom vomiting; oftentimes a loathing and distate of Meat, and that sometimes with a grumbling and noise in the Belly, and sometimes without.

The signs of the present Disease are, that when the Vapours are carried up to the Heart, and do there stop the vital Spirits, a light swooning follows, the Pulse changes and is little, the Body grows cold, all the spirits flying up into the Heart; the Vapour being thrust up to the Head and Chaps, the Chaps are many times set fast, the Patient seeming to be stifled; the motion of the Breast and Diaphragm is disturbed and hindered, so that the breath is almost stopt, the Patient living only by transpiration. Sometimes there is joined with it a kind of Uterine fury, with talking and anger: Sometimes it causes other madness; sometimes the Woman falls into a dead sleep, which makes her seem as though she were dead.

It differs from the Epilepsie, because in that the Convulsive motions are more general; nor is there any memory of those things which happen about them after the Fit; the Pulse is great, and the Mouth of the Par-

ty affected comes with a froth: It differs from the Apoplexy, because in that the Fit comes suddenly without any notice; and the Patient is affected with a kind of snorting, and there is such a Resolution of the parts, that they feel not although they be pricked: It differs from a Syncope, in that there are no signs when the Fit will be, the Pulse ceases to the apprehension, and the Patient is troubled with cold sweats. They differ from dead people by sneezing, which may be provoked by putting something for that purpose into the Nose.

The cause of this is a venemous, subtle, and thin Vapour, piercing in one moment through the whole body, and carried up from the matter in the Womb, corrupted after a peculiar manner, either by it self or from external means, such are perfumes, anger, fear, &c. and not only ascending through the veins, but also through all the other breathing holes, and secret passages of the body.

The Cure is doubtful if it have possessed old Women for a time, for it begets weakness, consumes the strength, and shews abundance of humour; or if it possesseth Child-bearing Women, either after a difficult Travel, or after an Abortion; or if it possesseth Women with Child, because it induces fear of Abortion; there is more hope, if the act of Respiration be not too much impeded, and if the Fits do not return too often.

The Cure regards first the time of the Fit, being performed first by means of interception, which may be done by binding the Belly under the Navel with a girdle made of the skin of a Hart, killed in the very act of Copulation. Secondly, by keeping the natural Spirits awaked and rouzed up by painful friction, by pulling the hairs of the Privities with violence and suffumigations made with Partridge feathers burnt, as al-

so Eel-skins, the application of *Assa fætida* and Oil of Tartar to the mouth. Thirdly, by way of revulsion of the humour, by Frictions and Glysters dispelling the winds, and the application of Cupping-glasses with much flame, first to the Thighs, and then to the Hips, putting sweet things into the Privities; such as are Oil of Sivet half a scruple, Oil of Nutmegs one scruple: Fourthly, by discussion of the humour, which is performed inwardly by the Oil of white Amber, with the powder of Walnut Flowers, extract of Castor; externally by an Emplaister of the fat of a black Heifer, *Sclarea* boiled in butter, adding to it a sufficient quantity of *Tachamahacca* and *Caranna*: After the fit is past, evacuation is to be regarded, first with purgation, for which purpose it will not be amiss to use these ensuing Pills: Take *Siler mountain*, *Pennyroyal*, *Madder*, the innermost part of *Cassia Pipe*, *Pomegranate Kernels*, *Piony roots*, and *Calamus*, of each three drams; *Muscus* and *Spike of India*, of each half a dram; then make Pills thereof with the juice of *Mugwort*, of which she may take every day, or every other day, before Supper. If the disease proceed from the terms, let the Woman affected take an Ounce of *Agarick* powdered in Wine or honied water, or a dram of *Agnus Castus* powder'd with an ounce of Honey of Roses: The Womb is also to be strengthened by the internal and external application of such things as resist the malignity of the Disease; among which are numbred, *Fæcula Bronicæ*, and *Castor*: The difference of this Disease consists in this, that sometimes it happens that it is occasioned by the retention of the Seed, which is known by this, that the symptoms of the Disease are more violent; and after the fit is past, there flows out of the Womb a matter like to that of the seed. It is cur'd by evacuation of the seed, such as are *Rue*, and *Agnus Castus*,

itus, and anointing with odoriferous salves, especially if the woman be to live without the use of man.

If it come from the suppression of the terms, which is known by the Courses being mingled with a melancholy blood, take powdered Agaric, a dram of Pioney seeds, or the weight of a dram and a half of *Triphera magna*.

But take this for a secret, that for a married Woman in case of the present suffocation, there is nothing better than for the Man to anoint the top of his Yard with a little Oyl of Gilliflowers, and Oyl of sweet Almonds together, and so to lye with her; for this assuredly brings down the Matrix again.

This Disease is very frequent, the Procatartick or external Causes of it, are either violent motions of the body, or, which is much oftner, vehement commotions of the Mind from some sudden assault, either of Anger or Grief, or the like Passions. Therefore as often as Women are troubled with this or that disorder of Body, the reason whereof cannot be deduced from the common Axioms; for finding out Diseases, we must diligently enquire whether they are not chiefly afflicted with that indisposition which they complain of, when they have been disturbed in their minds, and afflicted with grief; which if they confess, we may be fully satisfied that this disorder proceeds from this Disease we are now speaking of; especially if Urine as clear as Chrystal evacuated copiously some certain times, makes the Diagnostick more manifest. But to these disorders of the Mind, which are usually the occasions of this Disease, is to be added emptiness of the stomach, by reason of long fasting, immoderate bleeding, and a Vomit or Purge that worked too much; and certainly this Disease proceeds from a confusion

fusion of the Spirits, upon which account too many of them in a crowd, contrary to proportion, are hurried violently upon this or that part, occasioning Convulsions and pain, when they rush upon parts indued with exquisite sense, perverting the functions of the Organs, both of that into which they thrust themselves, and also of that from whence they departed, both being much injured by this unequal distribution, which is quite contrary to the Oeconomy of Nature.

The Origen and Antecedent Cause of this confusion, is a weak constitution of the Spirits, whether it is natural or adventitious; for which Reason they are easily dissipated upon any occasion, and their System soon broke: For as the outward Man is framed with parts obvious to sense, so without doubt the inward Man consists of a due Series, and as it were a Fabrick of the Spirits, to be viewed only by the eye of Reason; and as this is nearly joyned, and as it were united with the constitution of the Body, so much the more easily or more difficultly is its frame disordered, by how much the Constitutive Principles that are allotted us by Nature, are more or less firm. That the said Confusion of the Spirits is the cause of Hysteric Diseases, will appear by Mother-Fits, wherein the Spirits are crowded in the lower Belly, and rushing together violently towards the Jaws, occasion Convulsions in every region thro' which they pass, blowing up the Belly like a great Ball, which is yet nothing but the rowling together or conglobation of the parts seized with the Convulsion, which cannot be suppressed without great violence. The external parts in the the mean while, and the Flesh being in a manner destitute of Spirits, by reason they are carried another way, are often so very cold, not only in this kind, but in all other kind of Hysteric Diseases, that dead
Bodies

Bodies are not colder, but the Pulse are as good as those of People that are well; nor is the Womans life in danger by this cold, unless it is occasioned by some very large evacuation going before.

And the inordinate agitation of the Spirits disturbing the blood, is the cause of the clear and copious Urine; for when the Oeconomy of the blood is interrupted, the Sick cannot long enough contain the serum that is imported, but lets it go, before it is impregnated with saline particles, whereby the Citron colour is to be imparted to it, whereof we have daily experiment in those that drink much, especially of thin and attenuating Liquors; for then their Urine is very clear; in which case, the blood being over-power'd by that quantity of serum, and being wholly unable to retain it, puts it off quite clear, not yet died by the juice of the Body, by reason of its too short stay.

As to the Cold, by which the external parts are so often chilled, it is very manifest that that happens, because the Spirits forsaking their stations too officiously, intrude themselves into this or that part. Nor is it to be doubted, that weeping and laughing fits, which often seize hysterical women without any occasion, are procured by the Animal Spirits forcing themselves violently upon the Organs that perform these Animal functions.

And now I suppose it is manifest, that this whole Disease is occasioned by the Animal Spirits being not rightly disposed, and not by seed and menstruous blood corrupted, and sending up malignant Vapours to the parts affected, nor from I know not what depravation of the juices, and congestion of acrid humors as others think, but from those Causes we have assign'd; for that the fomes of the Disease does not lurk in matter, will plainly appear by this one instance,

viz.

viz. A Woman that used to enjoy perfect health, being delicate, and of a thin habit of body, if she chance to be weakned, and exhausted by some error, or by some strong Vomit or Purge, will certainly be afflicted with some one of those Symptoms that accompany this Disease, which would rather be removed, than occasioned by such Vomiting or Purgings, if the fomes of the Disease was contained in matter. The same may be said of a great loss of blood, whether it is taken away by opening a vein, or flows immoderately in Labour; or of emptiness, or too long abstinence from Flesh; all which would rather prevent hysteric Diseases, than occasion them, if the fomes of them was involved in some matter; whereas on the contrary, nothing does so constantly occasion this Disease, as these evacuations. But tho' it is apparent enough, that the Original fomes of this Disease is not lodged in the humors, yet it must be confessed that the confusion of the Spirits produces putrid humors in the Body, by reason the function, as well of these parts which are distended by the violent impulse of the Spirits, as of those which are deprived of them, are wholly perverted; and most of these being as it were separatory Organs designed for the reception of the impurities of the blood, if their functions are any way hurt, it can not be but a great many feculencies will be heaped up, which had been eliminated, and so the mass of blood purified, if the Organs had performed their office, which they had certainly done, if a due Oeconomy of the Spirits had invigorated them. To this Cause is to be attributed great Cachexies, loss of appetite, a Chlorosis, and the White Fever in young Women, which is a species of hysteric Diseases, and the source of many miseries.

From what has been said, it is very manifest that that is the chief indication in this Disease, which directs the corroboration of the blood, that is the Fountain and Origin of the Spirits, which being done, the invigorated Spirits can preserve that tenure that is agreeable to the Oeconomy of the whole body, and the particular parts; and therefore when the confusion of the Spirits has vitiated the humors by long continuance, it will be proper, first to lessen those humors so corrupted by bleeding, and purging, if the Patient has sufficient strength before we endeavour to corroborate the blood, and which indeed we can scarce do, whilst a feculent heap of humors lies in the way. But forasmuch as Pains, Vomiting, and Looseness, are sometimes so very severe that they will not bear a truce so long, until we have satisfied the first intention of fortifying the blood; therefore sometimes we must begin the Cure by quieting the effects (the cause being let alone a little while) with some anodyne Medicine, and then we must endeavour to rectify the Spirits, whose infirm constitution is the cause of this Disease, by which we may again endeavour to Cure such kind of Symptoms. And because experience teaches, that there are many stinking things that will repell the inordination of the Spirits, and contain them in their places, which are therefore call'd hysterics, we must make use of them when we would answer such intentions.

According to what has been said, I order the Sick to be bled in the arm, and that after bleeding, she be purged three or four Mornings following. The Woman thinks her self worse of those days she is bled and purged; for these evacuations promote the confusion of the Spirits, which I take care to forewarn her of, that she may not despair, the Disease of it self
being

being apt to incline her so to do: But however those ill humours heapt up by the long continuance of the Disease, are in some sort to be evacuated, before we can well answer the prime intention. After these evacuations, some steel Remedy must be prescribed, to be taken about a Month, to comfort the blood, and so consequently the Spirits, that proceed from it, and nothing will more certainly answer your intention in this case than steel; for it raises a volatile ferment in the vapid and languid blood, whereby the weak Spirits are roused, that before were kept down by their own weight; and this is very manifest, for as often as Chalybeats are given in the Green Sickness, the Pulse are presently greater and quicker, and the outward parts grow warm, and the pale and dead Countenance is changed, and becomes fresh and lively. But here we must take notice, that bleeding and purging must not always be used before Chalibeats, or when the Woman is weak, and almost worn out by the long continuance of the Disease, they may and ought to be omitted, and you must begin with steel, which must be well minded.

I think steel is most conveniently given in substance, and as I never observed, nor heard, that so taken it ever injur'd any person, so I have been fully satisfied by frequent experience, that the bare substance performs the Cure sooner, and better than any of the common Preparations of it; for busie Chymists make this, as well as other excellent Medicines worse rather than better, by their perverse and over-officious diligence. I have also heard, and if it be true, it much strengthens our assertion, that the crude Mine, as it is digg'd out of the Earth, is more effectual in curing Diseases, than Iron that has pass'd the Fire, and bin purified by fusion: So the Author affirms, but I have not yet try'd whether it be so or not. This I certainly know, that
there

there is no excellent and powerful Remedy, which has not received its chief Vertues from Nature: Upon which account, grateful Antiquity call'd excellent Medicines God's handicraft. Next to the substance of the steel, I chuse the Syrrup of it, prepared with the filings of Steel or Iron, infused in the cold in Rhenish Wine, 'till the Wine is sufficiently impregnated, and afterwards strained, and boiled up to the consistence of a Syrrup, with a sufficient quantity of Sugar. Nor do I use any purging Medicine at set times, during the whole Chalybeat course; for I think the Vertue of the Steel is destroy'd by a purge in hysterical Diseases; and when the chief design is to reduce the Spirits to order, and to renew and confirm their System.

If any one objects that filings of Steel may hurt those that take them, by sticking in their Bowels, unless they are purged now and then; I answer first, that I never found any such thing in any one, and it is much more probable, that being involved in the slime, and with the Excrementious humours of the parts, they should at length pass away with them, than when they are exagitated by purging Medicines, which occasion unusual compressions, twisting and contraction of the guts, whereby the particles of the steel, thrust upon the coats of the Bowels, may penetrate deeper into them. When the patient is in a Steel course, remedies commonly call'd Hysterics are to be used, as it were by the by, to comfort the Blood and animal Spirits; in that manner and form, which is most agreeable to the sick. But if she can take them in a solid form, they will more powerfully retain the Spirits in their office and place, than things that are liquid; for the very substance affects the Stomach longer with its flavour, and works more forcibly upon the body, than either decoctions or infusions. Being about to answer all the indications

cations I have touched upon above, I use to prescribe these few and common things, which commonly do what I desire. Let eight ounces of blood be taken from the Arm, the next Morning let her enter upon the use of the Pills of Coch. Major and of Castor, as they are mentioned in the Chapter of the Green-Sickness, and let them be repeated, as it is there ordered. Take of Galbanum dissolved in tincture of Castor, and strained three drams, Tachamacha two drams, make a Plaster to be apply'd to the Navel.

Take of black Cherry-water, of Rue-water, and compound Briony-water, each three ounces, of Castor tyed up in a Rag, and hanged in a glass half a dram, of fine Sugar a sufficient quantity, make a Julep, whereof let her take four or five spoonfuls when she is faint, dropping into the first Dose, if the Fit is violent, twenty drops of Spirit of Harts-horn.

After the Purging Pills are taken, let her use the other Pills made of filings of Steel and extract of Wormwood, mentioned in the Chapter of the Green-sickness, according to the directions there set down; or she may take the Bolus there mention'd, if she likes a Bolus better than Pills.

Take of choice Myrrh and Galbanum, each one dram and an half, of Castor fifteen grains, with a sufficient quantity of Peruvian Balsome, make twelve Pills of every dram; let her take three every Night, and drink upon them three or four spoonfuls of compound Briony-water thro' the whole Course of this process.

But if the Pills last prescribed move the Belly, which sometimes happens in Bodies that are very easily purged, by reason of the Gum that is in them, the following are to be used.

Take of Castor one dram, of volatile Salt, Amber, half a dram, with a sufficient quantity of extract of Rue, make

make 24 small Pills, let her take three every Night.

But it is to be noted that Steel Medicines in whatsoever form or Dose they are taken, occasion sometimes in Women great disorders both of Body and Mind, and that not only on the first days, which is usual almost in every body, but also almost all the time they are taken; in this case the use of Steel must not presently be interrupted at those times, but Laudanum must be given every night for some time in some hysteric water, that they may the better bear it; but when the symptoms are mild, and it seems that the business may be done without taking steel, I think it sufficient to bleed, and to purge three or four times, and then to give the altering hysteric Pills above-mentioned, Morning and Evening for ten days.

It is to be noted that some Women do so abhor hysteric Medicines, that they are much injured thereby, therefore they must not be given to such.

If the blood is so very feeble, and the confusion of the Spirits so great, that steel ordered to be us'd, according to the method prescribed is not sufficient to cure the disease, the Patient must drink some mineral waters impregnated with the iron Mine, such as are *Tunbridge*, and some others lately found out. But this is more especially to be observed in drinking of them, *viz.* That if any Sickness happens, that is to be refer'd to hysteric symptoms, in this Case the Patient must forbear drinking them a day or two, 'till that symptom that hindered their passage is quite gone.

But if the Disease by reason of its obitnacy will not yield to steel-waters, the Patient must go to the Bath; and when she has used these waters inwardly three Mornings following, the next day let her go into the Bath, and the day following let her drink them again; and so let her do by turns for two whole Months.

Venice Treacle alone, if it be used often, and a long while, is a great remedy in this Disease.

Spanish Wine medicated with Gentian, Angelica, Wormwood, Centaury, the yellow rind of Oranges, and other Corroboratives infus'd in it, does a great deal of good, some Spoonfuls of it being taken thrice a day, if the woman be not of a thin and cholerick habit of Body.

The Peruvian-Bark also wonderfully comforts and invigorates the Blood and Spirits, a Scruple being taken Morning and Evening. But if any of the Remedies above-mention'd do not well agree, which often happens in cholerick and thin Constitutions, then a Milk Diet may be used; but nothing does so much strengthen the Blood and Spirits, as riding much on Horseback every day for a long while. If the Disease be such, or so great a one, that it will not bear a truce 'till it may be cured with Medicines that corroborate the Blood and Spirits, we must presently make use of hysteric Remedies, as *Affa-fætida*, Galbanum, Castor, Spirit of Sal-Armoniack, and whatever else has a filthy and ungrateful smell.

To conclude, if some intolerable pain accompanies this Disease, or if there be violent Vomitings, or a Loosness, then besides hysteric Medicines above-mentioned, Laudanum must be used, which is only able to restrain these symptoms. But in quieting these pains which vomiting occasions, we must take great care that they are not mitigated, either by Laudanum, or any other Paregorick, before due evacuations have been made, unless they almost exceed all humane patience; but if the Sick has vomited a great while, you must give Laudanum without delay, and such a dose as is not only equal to the violence and duration of the symptom, but such an one as is sufficient to vanquish it.

Of Barrenness.

BArrenness is an impotence to conceive, coming from defect either of the Genitals, or of the blood, or of the menstruous blood.

First, through the defect of the Genitals, either by the closing up of the Oritice of the womb, which may be cut and opened by Art; or through the narrowness of the parts, for so they will not admit the Yard; or by reason of some Ulcers or Excrescencies in the neck of the womb. Or by reason of some fault in the seed, either the woman being too young, or too old, or through some distemper in the Vessels dedicated to generation, and then the woman perceives very little or no pleasure in the act of Copulation. The Cure of this is referred to the Chapter of the distempers of the womb.

Or when there is not that due proportion of seed which ought to be in both parties, which chiefly arises from the use of those things that extinguish barrenness, as Mint, Rue, Camphire.

Or from Inchantments; and then the man cannot lye with his wife; or though he should, yet cannot emit the seed: Against which it is affirmed that the drinking a draught of cold water that drops from the mouth of a young Stone-horse as he drinks, and saved in a little vessel, is very potent.

Or when the womb doth not draw the seed which is ejected, and that by reason of some cold and moist distemper; in which case all sorrow, anger, and much sleep are to be avoided; as also the eating of Milk, fresh Cheese, and any thing that is made of dough. Neither is she to eat Endive, Spinage, Beets, Lettice, Nuts, Cherries, Purslane, Onions, Garlick, or such like; nor much broth, vinegar, and fat flesh. In the

next place, the womb must be cleansed from over-abundance of moisture, with syrup of Wormwood, with the decoction of Harts-tongue, Fennel, Cumin, and Aniseed.

After this take once every 14 days, a dram of blessed Pills, fasting five hours after them.

Take also of these following Pills. Take of Labdanum, Agaric, Wax, and Sheep suet tryed, of which you may make Pills to take two or three of them every morning, or use this confection: Take shaven Ivory, Ash keys, yellow and wild Rape-seed, Siler mountain, with red and white Behen, of each one dram, Cinnamon, Galingale, long Pepper, Cloves and Mace, Balsam-wood, Rosemary-flowers, Blattæ, Byzantiæ, Marjoram, Penny-royal, of each four scruples, Baulm, Eugloss, Citron Pils, of each two scruples, Pearls one scruple, Musk 2 grains, white sugar twenty four ounces; seeth this with Malmsey, and make thereof a Confection.

Or because of some Diseases in the parts; where note, that too much fatness of the Call doth close the mouth of the womb: such women must not sleep much, especially in the day time; they must use strong Clysters that are warm and dry, and purge often.

Or when the Womb doth not attract the seed when it is cast in; which proceeds from a moist intemperance, which is by the looseness of the fibres of the Womb, so that the Womb cannot contract it self; which is cured as in the moist distemper: Or by reason of the thickness of the Womb; for then the blood that increases the seed doth not slide down to that place. The cure hereof requires a thin diet, purging and sweating; or by reason of the slipperiness thereof, which happens by reason of the running of the whites in women: The cure whereof consists in the stopping
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of the whites, which hath been already treated of, or by reason of the gaping of the Orifice, which hath been occasioned either by difficult birth, or by some abortion. The cure is performed by astringent Medicines, among which the chiefest are the fomentation of Lentisk and Myrtle; or by reason of some sudden cough or sneezing, immediately after copulation, by which the seed is shaken forth. Or when the Womb doth not alter the seed that is cast in, through an immoderate cold distemper.

Sometimes through heat, and then it would be requisite to avoid hot air, and to keep the part about the womb cold; the eating of hot meats and spices must be avoided. Purge after blood-letting in the Basilick vein of the right hand, with *Electarium de Epythymo*, and juyce of Roses, of each two drams and a half, whey four ounces, mix them well together, and take them in the morning, sleeping on, and fasting four hours upon. Purge also with *Triphera Saracenica*, and Rheubarb, with potions prepared and mixed with syrup of Roses, Violets, and Endive. Take *Pistacia*, *Eringo's*, of each half an ounce, of Saffron a dram, *Lignum Aloes*, *Galangal*, *Avens*, *Mace*, red and white *Behen*, Baulm-flowers, of each four scruple, shavings of Ivory, and Cassia rinds, of each two scruples, syrup of Ginger confection twelve ounces, white Sugar six ounces; seeth these together with the syrup in 12 ounces of Baulm-water, untill it be all boyled away; when it is cold, put some more water to it, and stir them together; and at last of all, mix with it a scruple and a half of Musk and Amber: of this Conserve let the woman take thrice a day; to wit, in the morning, an hour before supper, and an hour after dinner.

Or it proceeds from obstruction of the Flowers; in which case, first let blood in the Basilick vein, then

purge with *Opoponax*, and *Hiera Composita*, of each half a dram, to be made up into seven Pills, to be taken in the morning, sleeping upon them an hour and a half, with a draught of sugar'd water five hours after; or with a potion of syrup of vinegar compounded, syrup of *Hemp agrimony*, of each three quarters of an ounce; Feverfew, Mugwort, and *Elecampane* roots, of each an ounce, and mix them together: Then she may put up into the Womb a pessary of Musk, Amber, Aloes Wood, and Ash-keys, of each three grains, Saffron half a scruple, Hares-rennet as much as suffices, which being made up like a good big Tent, she must keep a whole day in her Body.

Of the bringing up of Children, and of their Diseases.

Of the Diseases of the Head.

THE Diseases common to Children, are first certain little ulcerous risings, chiefly in the Head; sometimes in the whole Body; they arise from some vitious humour either collected in the Womb, or out of the Womb, by reason of the badness of the milk containing a serous, salt, and nitrous quality: If there be no ill to be suspected, the humour may be driven forth by giving the Child some Syrup of *Fumatory*, or Harts-horn burnt: The Nurse is to be purged, and the matter offending to be tempered with Syrup of Borage, or Fumary: If there be much corruption under the Crust of the Scab, the Head of the Child is to be bathed with some softning decoction, and then to be anointed with some drying Ointments

Sometimes they are troubled with an inflammation of the Head, with which is joined a hollowness in the fore-part of the Head, and in the Eyes; it may arise from the milk, if the Nurse be subject to drink overmuch
strong

strong drink ; in the Cure, you must beware of applying things which are too refrigerating.

They are also many times affected with a kind of Epilepsie, which proceeds sometimes from extraordinary frights, from Milk that lies corrupted in the stomach, and sometimes from Worms moving themselves in the guts ; and sometimes it is the consequent of other Diseases. The Cure is to be observed, partly in the Fit, and partly after the Fit : The Smaragd-stone, and the Hoof of a wild Elk put into the left Ear are very profitable, and take good effect ; vomiting also, and this Emplaister of white Amber, Frankincense, and Mastick, of each a dram and a half, Galbanum, Opopanax, of each a scruple, Mistletoe of an Oak two drams, Ambergreece six grains, Musk three grains, seed of Male *Peonie* half a dram, Labdanum, one dram and a half, a little Oil of Nutmeg, and sprinkled with the dust of Cubebs ; the forepart of the head may be also anointed with Oil of white Amber. Fears and starting in the Child's sleep, are occasioned from the putrid Vapours which are carried up with the animal Spirits, and arise from the Stomach ; therefore they happen to Infants that suck greedily. In the Cure, care must be taken that the Child do not fill it self too unreasonably, and provide that good and sound Milk may be generated, and that the Children be not put to sleep upon a full stomach : The stomach of the Child anointed near the orifice with Oil of Quinces, and Mastick, and Oil of Nutmegs. Before sleep dissolve a little roll of *Diamosch* in Milk, and give the Child ; unless the Child be over-much troubled with heat, you may give it a little Treacle once in a week ; over-much watching, or weakness, is occasioned by sharp Vapours which arise out of the stomach, by reason of the badness of the Milk ; sometimes it is occasioned

sioned by Feavers, and pain of some peculiar parts ; there is nothing better than to anoint the soles of the Childs feet with Marrow, which hath no danger in it, rather than to give the Child stronger *Opiates*. A looking asquint ; in new born Children is cured by putting a Candle opposite to the place where the Child casts its Eyes.

Moistness of the Ears, by reason of the moistness of the Head, gathers quantity of humours together : The Cure of this must not be over-hasty ; yet the Urine of Children distilled and dropt into the Ear, is a very approved Remedy.

Bigness and swelling of the Head in little Children.

Sometimes in Children that are newly born, the Head grows to an extraordinary bigness which come to pass, either by reason of abundance of water contained in the same, which water is contained, either between the skin and the *Pericraneum*, or between the bone and the *Pericranium*, or between the bone and the Membranes called the *Dura Mater*, and the *Pia Mater*.

Or by reason of abundance of Vapours gathered together between the bones and the skin of the head, which cause the head to grow to such an extraordinary bigness, that it causes oftentimes the death of the Child.

If water be gathered together between the bone of the head, and the Membranes of the Brain, it causes a giddiness and Epilepsy to the Infant, without being able to take any rest. For the Cure of the windy affection you may use fomentations, in case the wind be contained only between the skin and the *Pericranium* ; for which purpose, you may take of the leaves of Sage, Betony, *Agrimony*, sweet smelling flag, and wild Margerom, of each a handful ; Aniseed and Fennel seed, of each two drams ; Camomile flowers, Melilot, and red Roses, of each one handful ; boil all these in com-

mon

mon water, adding to it a little Wine, and thereof make a Fomentation for the part affected, which may be assisted with a plaister made of Oil of Aniseeds, and bitter Almonds, of each one Ounce, Oil of Camomile an Ounce and a half, Laurel and Juniper Berries, of each two drams, Aniseeds and Fennel-seeds, of each one dram and a half, of the best Wine a pint; boyl them to the consumption of the Wine, adding to the rest half an ounce of Venice Turpentine, and as much Wax as is sufficient: As for the watry distemper though it be difficult to Cure, yet you must try this Fomentation to digest this Humour: Take Wormwood, Betony, creeping Time, Pennyroyal leaves, of each a handful, red Rose leaves, and leaves of Stoechas, a little handful, Cypress Nuts, Orange-flowers, and *Florentine Orrice*, of each two drams, boil them all in a Lye made of Vine-twigs and stalks; after which you may use this Plaister. Take the powder of Bettony, Sage and Wormwood, of each two drams, Oil of Camomile and Roses, of each two Ounces, *Unguenti Comitissæ* one ounce, as much Wax as is sufficient: But if these Remedies profit nothing, the only means left is to open the Head.

Of the Diseases of the Eyes, Ears, and Noses in Children.

MANY times Children are troubled with a light inflammation in their Eyes, with a certain gum, and thickness which hinders them from opening the eyelid: The most present remedies are, either for the Nurse to wash the Eyes with a little of her Breast milk, or elle with a little Plantain and Rose-water mixt together.

Sometimes the Nostrils are so stoppt that they are not able to draw their Breath, but with much pain. For the Cure of which, the Nurse must moisten a linnen Cloath in a little Ointment of Roses, or a little very good *Pomatum*, 'till the hard matter within be dissolved.

Many times there flows a moist humor from their heads, which happens to those who have moist brains: in the cure of this, it must be the care of the Nurse to cleanse the ears, both within and without; afterwards let her drop into them a little oyl of bitter Almonds, and Honey of Roses mixt together.

Of certain Ulcers in Childrens mouths.

THere do many times grow a certain kind of Ulcers in Childrens mouths: For the cure of which the Nurse in the first place must use a good and sound diet, then must the Ulcers themselves be rub'd with a little Honey of Roses, and syrup of Violets, with a drop or two of Plantain-water; or you may wash them with half an ounce of Rose-water, or Plantain-water, in which put half a dram of Vitriol; if they be very red and inflamed, take Brambles, flowers of Pomgranates, Roses, Sanders, of each two drams, Alum half a dram; boyl them in water, afterwards strain them to the quantity of three ounces, in which dissolve half an ounce of syrup of Mulberries.

If they be white, take Amber, Frankincense-wood, Cypress-Nuts, Pomegranate-flowers, of each two drams, flowers of Roses and Myrtles, of each half a handful; boyl them in water to the consumption of four ounces, wherein dissolve an ounce and a half of Honey of Roses.

Of certain other Tumours, called Paroulis and Espoulis.

Paroulis is a little swelling, red, and inflamed, and is ingendered commonly of a hot cholerick blood, or else from a salt flegm that falls down upon the gums, causing not only the gums, but the neck and chaps to be swelled. For the cure, you may anoint the gums with this oyntment: Take of fine Flower eleven drams, powder of *Tragachanth* one dram, burnt Allum one scruple, Rose-water one ounce; if there be any inflamma-

inflammation, rub the gums with a muscilage made of the seed of Quinces, made with Rose-water, and Plantain-water, adding to it a little syrup of *Fujubes*. If the swelling be obstinate, bring it to a suppuration with Figs, Raisins, *Fujubes*, Liquorish, and French Barley, well boyled; when it is opened and launced, cleanse and dry it with hony of Roses syrup of Roses and Cherries.

The *Esponulis* is a little excrescence of Flesh hapning between the teeth, but most commonly the great teeth. Take the root of Bugloss an ounce and a halt, Plantain, Agrimony a handful, whole Barly a small handful, red Roses half a handful, Pomgranate flowers 2 drams, 4 Dates, a dram and a half of Liquorish; make a decoction and strain it, and then add to it an ounce of syrup of Roses, and Pomgranates, to wash the place affected: you also may wash it with this Remedy. Take of the juice of Pomgranates and Quinces, of each half an ounce, juice of Barberies and Lettice of each two drams, a little of the decoction of Lentils, and red Roses.

Of the two strings under the Tongue of a Child,

THere is one of these Strings or Ligaments, which appears, reaching from the bottom of the tongue, and extending it self to the top of the tongue; this must be cut off first with a pair of Cizers, and the place rub'd with a little Mosche Salt.

There is another Ligament which rises from the root, and extendeth it self to the middle of the tongue, which is more hard and large, which hinders the tongue either from being stretched out, or to be moved in the mouth. The Cure hereof belongs wholly to the Chirurgion.

THE Cough in Children comes either from the distillation of some cold and sharp humor distilling from the brain: If the humor be cold, the Child is also troubled with a viscous and slimy Flegm which lies in the passages of respiration: If the humor flowing down be hot, the face of the Infant will be red; if it come of a cold humor, the Child must be kept indifferently warm, giving it a little oyl of sweet Almonds and Sugar-candy; it will not be amiss also to wash the feet of the Child in Ale, wherein certain *Cephalick* herbs have been boiled, and after that to anoint the plants, or soles of his feet with Gooses fat.

The breast of the Child may be also rubbed with oyl of sweet Almonds, and fresh butter, and upon this put little linnen cloaths something warm. If it be accompanied with any viscous matter, or flegm, you may give the Infant a little syrup of Maiden-hair, or syrup of Liquorish, and Hyssop mingled together; or give the Infant this water to drink: Take of Rain-water, and Fountain-water, of each a pint, white Sugar one ounce, Honey an ounce, Vinegar two drams; boyl them altogether, and clarify them, and let the Infant drink it.

Of breeding Teeth.

IN breeding Teeth, the difficulty and pain that the Child endures, is easily perceived; and whether that be the thing which the Child is afflicted with, may be easily guessed at by the time of breeding teeth, which is about the seventh month; beside, the Infant is perceived to be often putting his fingers in his mouth, and the Nurse perceives the Infant to gripe her breasts hard, &c. the place where the teeth are about to break out looks white; there are also watchings, and the sense of a very great pain. The swelling gums are to be

be anointed with Hares brains boyled, or the fat of it. If they be inflamed, wash them with oyl of Roses, and white Wax, and the juyce of Night-shade: if they be exulcerated, anoint them with butter that hath no Salt in it, with a little Honey and powder of Frankincense.

Of the inflammation of the Navel-string in Infants.

Sometimes after the binding of the Navel-string, it happens to exulcerate: for the cure use an emplaister of *Pompholyx*, or anoint it with oyl of Roses, and a little *Populeon*.

Of the Worms.

Oftentimes Children are extreemly troubled with Worms; they are generated of a viscus and flegmy humor; are sometimes round, and then Children are commonly troubled with a Feaver, and grow lean, their appetite fails them, they start in their sleep, they have a dry cough joyned with it, with a stinking breath, and an ill colour in their faces; the eyes hollow and dark with a kind of irregular Feaver, which comes three or four times a night, and they often rub their noses; if they be little worms, they have always a desire to go to stool, and their excrements are very purous. If the Infant be young, the Nurse must be sure to keep a good diet, abstaining from all raw fruits, Pease and Beans, and all milky things, and any thing that shall be of a hard concoction: Next, you may lay a plaister of the Mass of Pills *Sine quibus*, half a dram, powder of Wormwood one dram, Myrrh and Aloes of each two scruples, meal of Lupines a dram and a half, the Gall of an Ox as much as sufficeth; if the Infant be any thing grown, you may give him in a little broth a small quantity of Harts-horn.

Of the Convulsion in Infants.

THE Signs of Convulsion are the hanging backward of the head, insomuch that the hinder part of the head

head seemeth to touch the shoulders ; sometimes the head and the neck hang so far forward, that the Chin touches the Breast.

The Cure of this : If it come of too great abundance of humours, let the Air wherein the Child is nursed be hot and dry, and exercise much ; let the Nurse not sleep long, especially after dinner ; and let her diet be rather drying than any way moist. If the Child do not suck he must avoid Meats that do trouble the head, and fill it up with Vapors, or slimy meats that may stop the passages of the Veins : Sweet things are very hurtful, but Honey and Water wherein a little Sage and Betony have been boiled, it will not be amiss to give him : If purgation be needful, let the Nurse rather than the Child purge, which may be performed with *Cassia* or *Manna*. If the Child be any thing big, let his Belly be kept loose, by giving him a little water wherein *Sena* hath been steeped 24 hours, tempering it with a very small quantity of the juice of Citron ; or you may give him a little of the powder of *Diacarthamum* in the pap of an Apple.

If the Convulsion comes of driness or emptiness, or by reason of some great evacuation, flux of the Belly, vomiting, hunger, or the like, the Child must be nursed in an Air more moist than dry, and his diet must be the same. The best and most approved remedy is to apply a cautery in the hinder part of the Head to the nook of the Neck, between the second and third *Vertebra*, which may be done to new born Children ; Frictions also of the Legs, Back-bone and Thighs are very profitable ; as also Cupping-Glasses applied to the Thighs and Legs.

If the Convulsion come by reason of the Worms, you may give him this Clyster. Take of simple Hydromel four ounces, new butter one ounce, powdered
Aloes

Aloes half a dram, and make a Clyster. Or you may give him two drams of Earthworms killed, dried and poudered, Sugar poudered one ounce, and let the Child take two drams of it every day in a spoonful of Lettice-water.

If any venemous Vapour be the cause hereof, let him take six grains of Treacle, or Mithridate in Mint-water.

Of the swelling of the Hypochondria in Infants.

WHICH causeth Children by reason of the narrowness of the Mouth of the Stomach to be troubled with a difficulty of breathing: It ariseth from the greediness of the Infant, which either sucks too great a quantity of Milk, or of other Meats. The inward Cure of this is performed by administering the Powder of the root of Orrice or *Pæonie*.

Of Costiveness in Children.

THIS proceeds from the unskillfulness of the Nurse in the Dieting of the Child, or from a cold and dry Distemper of the Guts, or from the hot and dry Distemper of the Bowels; in this case the Belly may be well loosned with *Cassia*, or with a liniment composed of new Oil of sweet Almonds, Goose fat, May butter, Ointment of Marshmallows, of each two drams, *Colocynth*. gr. sixteen, one scruple of Salt, *Species Hieræ* one scruple, *Diagridion* four grains; make of this an ointment, and anoint the Navel.

Or it proceeds from a viscous Flegm, which wraps about and holds the dregs, which may be remedied by a suppository of Moule Dung, and Goats suet; or by the use of an Emplaiter of Aloes, Bulls-gall, Myrrh, and May butter, to be laid upon the Navel.

Of looseness in Children.

Looseness of the Belly happens either in the time of Teeth breeding, or out of the time; in the time of breeding Teeth, either by reason of the corruption of
of

of the putriment, or by reason of overmuch watching through the pain of the Teeth, or by reason of a Fever, and some unnatural heat: It must not be suddenly stopt, if it be not over copious, and that the Infant can endure it; the Belly must be afterwards cleansed with Roses solutive, and afterwards stopped; great observation being had whether the cause come from a hot or cold Distemper.

Of Burstness in Children.

Burstness happens to Children, either by reason that the *Peritonæum* is burst through crying, or falling, or splaying with the Thighs: For the Cure whereof the Child must be kept quiet, and still from crying; upon which, after the part affected is well bound up, you may give the Child inwardly of the essence of the greater Comfrey one spoonful, with two drops of Balsam of *Sal Gemma*. You may also foment the place with a fomentation made of the roots of the greater Comfrey, and *Osmund* Royal, the bark of Elm, and Ash, Knot-grass, each half an ounce, the leaves of Plantain, Mullein, Rupture wort, Horsetail, Flowers of Camomile, red Roses, and Melilot, of each a handful and a half, Balauſt, Cypress Nuts and Acorns, of each two drams; put these into two bags, and boil them in equal parts of sowre Wine and Smiths water, for a Fomentation to be used for a quarter of an hour; then you may lay on a Plaister of the red drying Ointment eleven ounces, powder of Mastick, *Olibanum*, and *Sarcocol*, Cypress Nuts, of each one dram, with a little Wax and Oil of Mastick to make a Plaister, which must be put upon the place affected, and bound down with a little pillow.

Sometimes this burstness proceeds from a watry humour abounding in the *Abdomen*, which descending into the Cods causeth them to swell; for which you
may

may use with good success this Ointment: Take of *Unguent. Comitiss.* and the red drying Ointment, of each two ounces, Pigeons dung half an ounce, live Sulphur three drams, powder of Lawrel Berries, and Mustardseed, of each a dram, Oil of Dill, and Venice Turpentine of each three drams, Wax as much as sufficeth: This is also an extraordinary remedy for the burstness proceeding from Wind.

Of the Inflammation of the Navel.

THE Inflammation of the Navel ariseth when the blood gathers thither by reason of some external hurt; the danger is very great, if it should Apostemate, and so the Guts fall down; and therefore suppuration must be hindred as much as may be.

Of the jutting forth of the Navel.

THIS differs from the Inflammation, because here the Navel doth not give way to the touch, neither is the colour of the Skin changed, neither is there any very great pain, or Pulse, unless the Intestines are very much fallen; it proceeds from the ill binding thereof at first, which is incurable; or when a greater portion than needs of the Navel string is left. Secondly, from a laxation of the *Peritonæum*, and then the tumour is equal, nor doth the Navel jut forth very far: In the Cure hereof, you must let the Child abstain from all windy meats, and from much crying. Sometimes it is occasioned by the rupture of the *Peritonæum*; the swelling 's hardly perceived when the Child lies upon his back, but increaseth and swells forward when he walks, sits, cries and bawls: In the Cure of this, the Moïs that grows upon the wild Prune Tree, is very much commended; or you may make little swathbands of Leather, and anoint them with *Oxycroceum*.

Of the Stone in the Bladder.

THIS is known by the coming forth of the Urine by drops and with pain, which is sometimes un-

S mixed,

mixed, sometimes containing a kind of serous humour; sometimes died with a little blood: It is produced either by the Milk which is engendred of meats that do increase the Stone, or through a hot distemper of the Liver, which attracts the Chyle, and sends it unaltered to the Bladder: For the Cure you must use Baths, among which this is commended to anoint the Bladder withal; take Oyl of Scorpions, Oyl of bitter Almonds, Conies Grease, and Hens Grease, of each an ounce and a half, and of the juice of Pellitory of the Wall two ounces: Or take *Sal Tartar* one ounce, Parsly-water a Pint, mix them through a fine paper rubbed over with the Rinds of Oranges, and give a small quantity thereof.

Of the not holding of the Urine.

THis ariseth either from the Muscle, which shuts the orifice of the Bladder, which is so disposed, that it is loosed upon the least exciting of the Urine, and grows so into a habit, that it many times accompanies them to their Graves; or from the stone in the Bladder, or from the weakness of the Sphincter proceeding from a cold and moist distemper; which is cured partly by the good diet of the Nurse, and partly by convenient Medicines, among which a bath made of Sulphur, Nitre, and the leaves of Oak, is exceeding good.

Of the Intertrigo.

WHen the little skin in the Hips is separated from the true skin; it arises first from the sharpness of the Urine, especially in Children that are more corpulent, by reason of the dirt which frets the skin, being gathered together in the wrinkles. Bath the place, and then sprinkle upon it either white *Nibili*, or anoint it with Oyl of Litharge.

Of Leanness.

THis arises either from a subtle kind of Worms, which are generated in the most muscley parts of

of the Back and Arms, and consume the Body; they break forth sometimes like to black hairs; if you wash those parts with a Bath mixed with Bread and Honey, they are taken away either with a Razor, or with a crust of bread. Secondly, it arises from the small quantity of milk, which is oftentimes remedied by changing the Nurse.

Of the difficulty which Children have to make water.

IF the Disease proceed from sharpness of the Urine, the Nurse must use such a way of diet as is proper for the tempering and cooling of the blood; she must be purged, and let blood, using afterwards cooling and refrigerating broths. If it proceed from any gross humor ingendered in the Bladder, the Nurse must abstain from all meats that do breed gross humors, as milky meats, Pease and Beans, and such like.

If the Child be troubled with gravel, which may be perceived by the whiteness and rawness of the Urine, with a gravelly settling at the bottom, and the continual pain in making water: If the Child be any thing big, let a potion be given him of an ounce and a half of sweet Almonds, an ounce of Pellitory water, and two drams of the juyce of Lemons; use as much of this at a time as is convenient. Or take of this powder, of the blood of a Hare six ounces, of the root of Saxifrage one ounce, burn them in an earthen pot; and if the Infant suck, give him a scruple of this powder in a little milk.

Of the Inflammation of the Almonds of the Ears.

IF the Child be very small, you must wash the throat as near the root of the Tongue as may be with a linnen cloth, tied to a stick dipped in this Gargarism; Take of new extracted *Cassia* one dram, syrup of dry Roses one dram and a half, six ounces of the decoction of *Coriander*. Or you may anoint the Neck with Oyl of Violets, and Camomile, binding the Neck with a

little roller well anointed with the same; when the Child goes to bed, you may give him in a spoon a little syrup of dried Roses, of *Pavot* and *Nemuphar* mingled together, *Oxycrate* alone doth make an excellent Gargarism.

If they come to a Suppuration, you must use this Gargarism: Take of the decoction of Barley, Plantain, Agrimony, Speedwell, Honey-suckle, and herb *Rob* six ounces; in which dissolve Honey of Roses, and Sugar-Candy, of each half an ounce, to make a Gargarism.

Of Vomiting.

IF it proceed from abundance of milk which the Child sucks, you must take care that the Child suck less and often.

If it come from any ill humor contained in the stomach, besides that the Nurse must keep a very good diet, the Infant must be purged with a small expression of Rheubarb, giving it afterwards a little Mint-water, sweetned with syrup of Quinces to comfort the stomach; putting afterwards upon his stomach this Plaister: Take of the pulp of condited Quinces two ounces, red Roses, Wormwood, and red Saunders, of each two drams, Oyl of Quinces as much as sufficeth; make a plaister of this, and lay it upon the stomach of the Child.

Of the Hicquet.

IF it come from an over much repletion, it will not be amiss to make him Vomit, of whatsoever age he be; or if it be necessary that a greater force should be used, you must try to make him Vomit by putting down the Throat a feather dipt in oyl: If from the badness of the Nurses milk, she must be changed for a better; if from the coldness of the stomach, you must use remedies to comfort it, as little Tablets of *Diarrhodon*,
of

of which you must dissolve a scruple in the Milk of the Nurse; you must also chafe the stomach of the Child with Oyl of Wormwood, Mastick, and Quinces.

Of the pain of the Belly in Children.

IF the disease come from indigestion, and moistness, the little Infant will Vomit, and be troubled with a Flux of the Belly, and the Belly will be hard. In which case, you may give the Infant one ounce of sweet Almonds drawn without fire, and mingled with a quantity of Sugar-candy, or anoint the Belly with this ointment: Take Oyl of Camomile, and Oyl of sweet Almonds, of each an ounce and a half, mingle them, and therewith anoint the Belly: If wind be the cause, you may mingle a little Oyl of Rue in the foresaid Oyntment.

Of the Small Pox in Children.

THE signs of this disease are pains in the Head, accompanied with a Fever, redness about the Eyes, a dry Cough, and you shall mark in the skin up and down the body, certain little spots upon the Face, Back, Breast, and Thighs. The small Pox is dangerous if they come forth with much pain, if they be greenish, blewish, or blackish.

For the cure of this; If the Infant suck, the Nurse must keep a good order of diet, she may eat broth of Hens, with Endive, Cichory, Bugloss, and Borage boiled therein.

Now to make the small Pox come forth the more quickly; if the Child be little, the Nurse must drink this following Potion. Take of fat Figs one ounce, peeled Lentils half an ounce, Gum Lacca two drams, Gum *Tragacanth*, and Fennel-seed, of each two drams and a half; make of this a decoction in Fountain-water, and strain it to the quantity of two pints, sweeten

this either with Sugar, or syrup of Maiden-hair ; let her drink of this in the morning a good glass full.

Or, you may give the Child, if it be able to take it, this Julep to be used very often: Take of Cordial-waters two ounces and a half, syrup of Lemons one ounce, mingle it, and use it often ; four or five hours after, give him of powder of Unicorns horn, and Bezoar. Now to keep this venomous humor from attacking the eyes, temper a little Saffron in a small quantity of Plantain and Rose-water, and rub the eye-lids, or you may anoint them with Tutic : For keeping them from the Nose ; take Rose-water, and Betony-water, of each an ounce, Vinegar half an ounce, juyce of Pomegranates six ounces, in which steep two drams of Sanders, and two drams of the powder of Citron-peel ; add to this six grains of Saffron, and make a Medicine for the Child to smell often to ; the same Medicine will serve for the ears, by stopping them with a little Cotton.

To preserve the Mouth and Throat, and Tongue, take this Gargarism ; Take whole Barley one handful, Plantain-leaves, leaves of Sorrel, Arnogloss, Agrimony, and Vervein, of each one handiul ; boyl this to the quantity of six ounces, dissolving in it syrup of dry Rotes, and Pomgranates, of each half an ounce, Saffron half a scruple.

To preserve the Lungs, use syrup of *Jujubes*, Violets, and Nenuphar ; when they are fully come out, to make them die the more quickly, rub the Face with Oyl of sweet Almonds drawn without fire. Or use this Oynment ; Take old Lard, cut it in small pieces, and melt it in a pot, then strain it, then beat it, and mingle it with water for your use.

When the Pox is totally dead, take this Remedy to take away the marks. Take Half the weight of two
Crowns,

Crowns, clear Cream two ounces, mix them together, and with a Feather dip therein anoint the Face of the Child two or three days; this causeth the skin to grow smooth, leaving not a pit in the Face.

A Full

S U P P L Y

Of such most useful and admirable Secrets, which Mr. Nicholas Culpepper in his brief Treatise, and other English Writers in the Art of Midwifery, have hitherto wilfully passed by, kept close to themselves, and wholly omitted; now at last made publick for the general good:
By T. Chamberlain, M. P.

C H A P. I.

In what manner the Generative, or Begetting Seed hath its beginning; and particularly of the four Degrees of Concoction.

THAT we may the better discern the whole course and order of Generation, I have thought it convenient to demonstrate how great a similitude it bears with the production of Plants: but first it is necessary to take notice what Generative Seed is, and how extracted out of the three Concoctions.

We may observe the natural Procreation of man to be altogether such, as we perceive the generation and beginning of Plants or Herbs of every kind to be: For

as they every one of them from the Seed of his Kind, cast into the Womb of the Earth, do bud or increase, and do naturally grow to the perfect Form of its proper Nature: So Man also being a reasonable Creature according to the quality of the Body, doth naturally draw his Original and Beginning from the sperm and seed of Man, projected and cast forth into the Womb of Woman, as into a Field: But that matter of Generation which we call sperm or seed, by its original and nature, is only a superfluous Humor, the residue and remainder, I say, of the nutriment and food, and the superfluity of the third concoction in the Body, derived and conveyed along through the hidden and secret organs or instruments from the chiefest Members of the body unto the generative parts, and serveth for generation. And it hath its beginning and breeding from the residues and remnants of all the meats belonging to the nourishment of Man, after they be altered and transuted even to the third Concoction: Of the superfluity of which concocted food collected and gathered together in its proper and due manner, it is evident that the same is ingendred, according to the constitution of the age and nature; for there is made a threefold concoction of any meat, altered and converted into the nourishment of the living Creature, even to generation of seed, that concoction nevertheless following, which is the purest of all Concoctions: For the Food being sent down into the stomach, by chewing streight-way the pure Nutriment which is ordained to the other part (the dry Excrement being driven downward thorough the Guts to the Belly) through the sucking Veins (named in Latin *mesaraicæ*) carried as it were to one Gate flowing out of innumerable Channels, is brought to the Liver; where to the disposition of the former concoction, made in the stomach, there is forthwith

with made the second concoction in the Liver of the food derived unto it, the superfluous matter being separated, that is to say, both kinds of choler, and the watrist humour drawn and attracted by the emulgent vessels (in Latin *vesa emulgentia*) that it being strained through the kidneys, might descend down into the bladder; then the residue, refined and cleansed in the Liver by this concoction, that is to say blood, is conveyed over to the Heart, to receive its vital administration and office. In the Heart again, is made the third Concoction of the food being received at onetime; for there blood having taken unto it vital and lively spirit, being diffused and sent abroad throughout the several members of the body, doth again expel and void out that which is superfluous in it self, by the secret pores and passages. At length here the Spirit changeth and turneth the blood conveyed through the spermatical or seed-vessels (being branches of *vena cava*) there also further concocted into the nature of sperm or seed, by the twined revolutions and back-turnings of the smallest vessels for this purpose, and by the glandulous or kernel'd substance of the Testicles, and the seed passages (which they call *Parastatæ*) available in that behalf: So the blood, exquisitely wrought and labour-ed, and for the most part converted into vital spirits, is straight-way conveyed by the Artery named *Aorta*, and branches thereof to all the other Members of the whole body. But in the fourth place (that we may add one thing over and above our purpose) there is made an alteration of the food into the like substance of the thing nourished, this juyce quickning and strengthening life, which being the purest of all, remained lastly with the vital spirit; that in like sort being expelled, if any impure thing shall be remaining or engendred.

C H A P. II.

The Generation of Man, compared with the production of Plants.

TH A T the reason of this Generation may be made the more plain and evident unto us, we will declare by a brief demonstration, that there is the same begining of Plants and Herbs, and of other things which fall under the same consideration ; therefore as in the seeds of every kind, the grain it self cast into the Earth, is the food, and as it were the first subject of all the alteration following, whereby it buds and springs, is augmented and grows up into a nature like unto it ; so meat being taken, affordeth in mans body the first matter to a variable concoction. And as in Plants we may observe a most certain separation of the pure from the impure, and of the remnant from the superfluous matter ; so here we perceive a natural separation and sequestration of that which is unprofitable, from that which is profitable, by their certain degrees : For first the seed being committed to the Earth, by and by swelling with the moisture of the same, strippeth it self from that little skin, in which it was inclosed, and springing upward, casteth forth the same being empty, as a dry Excrement, the grain in the mean time budding and sprouting forth, that it may proceed forward toward the increase ; afterward the increase and growth stretching even to the fruit disrobed and bereaved of the Flower, the second purging casteth down the flower sprung up in the top of the bough, but preserveth the hope of the Fruit, being stripped of his flower, as that thing which remaineth pure and profitable by the second purging. Afterwards the Fruit being grown to its just quantity, the third alteration casteth down the leaves, as the superfluity of this degree ; but ordaineth the fruit, being now so of-

ten cleansed and purged, for the utility of mans nourishment, maturity, and ripeness being granted unto it. But now, either the seed breaketh, the fruit lying hid in it, or else it sendeth it out by putrefaction; and being cast into the ground it hasteneth again into the property of its own nature, not tending towards it self, which is remaining, but to the likeness of its first original, from whence it had its beginning; so that in this it appeareth absolutely true, that Nature ingendereth things like unto it self; for every thing doth naturally covet and desire the form and likeness of that form whence it is bred: Hence it comes to pass, that Apples grow not from Pears, nor Pears from any other kind of fruit, unless it be so brought about by the means of grafting and planting. And the same thing is to be acknowledged in the generation of Man and Woman, which is to be confessed in the growing of Plants and Herbs; that because we see bodies well distinguished by Members to be engendred of seed, we may also believe that the same seed is derived from the distinct and several parts of the body; wherefore let those be advised what they say, who affirm the seed of generation to be ingendred of the Brain only, when as it is not so agreeable to the consideration of the Concoctions, nor to the constitution of the bodies. True it is, that some, and that not a small part, is derived from the Brain, but the chiefest part is collected together from the chiefest parts of the whole body: For if we say, that this should be ingendred of one or two parts only; every one would find that this consequence would follow by an infallible reason, namely, that those same parts only should be ingendred again: Therefore we may more rightly conclude, that besides that beginning which it draweth from the Brain, it is ingendred from the whole body, and the most especial parts of the same,
the

the effect it self manifesting the cause, most especially when we see distinct members, and perfectly finish'd, according to the due form of the body, and so truly, that the thing begotten doth answer and agree to the constitution of the thing begetting; of feeble seed, a feeble man being born; of strong seed, a strong and lusty man: By which means it happeneth that we many times see the infirmities and ill favoured marks of the body in the Children, which are inherent in the Parents, and these we firmly believe to have passed into them by the corruption of the seed. And these things thus determin'd, may suffice to have been spoken concerning the beginning and substance of Ingendring Seed.

C H A P. III.

What course Parents ought to take that they may beget wise Children.

IT may well be admired, what the reason should be, that Nature being so wise and provident in all her actings, should nevertheless be so overseen in a work of so special regard as Mankind, that for one whom she produceth wise, solid and judicious, she bringeth so many into the World of those that are shallow, half witted, and void of prudence: But having seriously consider'd with my self, and searcht into the reason of natural causes of this so strange a matter; I easily found the true reason to be this, namely, that Parents apply not themselves to the act of generation, with that order and diligence that is required by nature, nor know the conditions which ought to be observed, that their Children may prove wise and judicious. Now if by art we may procure a remedy for this, we shall have brought to the Common-wealth the greatest benefit she can receive. The main difficulty of this matter chiefly

chiefly consisteth herein, that we cannot discourse here-
of in terms so seemly and modest, as exact decency
would require; but if for this reason I should forbear
to insist upon any particular note or observation, the
whole business would be of small validity; forasmuch
as divers grave Authors are of opinion, that wise men
ordinarily beget foolish Children, because in the act of
Copulation they abstain from certain diligences, which
are of importance that the Son may partake of the Fa-
thers Wisdom.

For the more Methodical proceeding, I have thought
good to divide the matter of this discourse into four
principal parts. The first is to shew the natural quali-
ties and temperature which Man and Woman ought to
possess, that they may use Generation. The second,
what diligence the Parents ought to imploy, that their
Children may be male, and not Female. The third,
how they may become wise and not fools. The fourth,
how they are to be ordered after their birth for pre-
servation of their wit. As to the first point: Divers
both ancient and modern Authors have delivered their o-
pinions to this effect, that in a well ordered Common-
wealth, there ought to be assigned certain surveyors of
Marriages, who should have skill and judgment suf-
ficient to look into the qualities of the persons that are
to be married; and to allot to every woman a husband,
and to every man a wife agreeable and proportionable
to them in all respects: But whether such a thing be of
absolute necessity in a State, or no, let it lye upon the
care and consideration of such as take upon them to ma-
nage, and dispose the affairs of Common-wealths. *Hip-
pocrates* and *Galen* took much pains in prescribing cer-
tain Precepts about this matter, with several rules to
know what sort of Women were fruitful, and what not;
what men were able for generation, and what disable:
But

But touching all this, they deliver very little to the purpose, and that not with such distinction as is requisite for the business in hand, therefore it will be necessary to begin this discourse from its principles, and briefly to give the same its due order and method, that so we may plainly and clearly demonstrate from what Union of Parents wise children are generated, and from what fools and faineants issue. To which end is needful : First to be informed of a particular point of Philosophy upon the knowledge of which depends all that which is to be delivered touching this first point ; and that's this, that man is different from Woman in nothing else, as *Galen* also observes, than in having his genital Members without his body whereas a woman hath all the very same parts within, so that if, when nature hath finished her work in the formation of man, she would convert him into a Woman, there needs nothing else to be done, saving only to turn the Organs of generation inward, and if, having formed a woman she would transform her to a man, she may effect it by doing the contrary : But whether or no these things have hapned, as some affirm they have, and of the certainty of *Hermaphrodites* being found in nature, may more commodiously be referred to a discourse by it self. Now what might be the cause that the genital Members are ingendred within, or without, and that the creature cometh Male or Female, is a thing plain and evident enough to demonstrate, considering that heat extendeth and enlargeth all things, and cold retaineth and closeth them up ; so that it is concluded by all that are knowing in Philosophy and natural causes, that if the seed be cold and moist, a woman is begotten, not a man : And if the same be hot and dry, a man is begotten, not a Woman : Whence it is to be inferred, that there is no man to be termed cold in respect of a woman, nor woman hot in respect of a man.

This

This therefore is to be noted as a thing without all controversie or exception, that the qualities which render a woman fruitful, are cold and moisture, the womb holding the same proportion with mans seed, that the earth doth with Corn or any other grain; and we see, that if the earth want cold and moisture, the seed will not prosper; and that those are the most fertile soyls which partake most of cold and moist: yet these two qualities ought to keep a certain measurableness, lest that, either by excess, or deficiency, generation be spoyled; for as the Corn is vitiated by excess of rain, and overmuch cold; so in conception the seed may be choaked by over-abundance of these qualities; and on the other side, if those parts in a woman should be temperate as in a man, it were impossible she should conceive, or be a woman: Nor could she breed that flegmatick blood which ingendereth milk, by which, as *Galen* and *Hypocrates* affirm, the birth is nourished while it remaineth in the mothers belly; neither could she be beardless, or void of hair, if she were overmuch inclining to hot and dry. Nevertheless, all women are not cold and moist alike, there being of these qualities several degrees, some being cold and moist in the first degree, some in the second, some in the third, and in each of these they may conceive, if a man answer them in proportion of heat. As for the signs of these several degrees of coldness and moisture in women, though hitherto they have not been taken notice of by any, yet it will be very requisite in this place to consider them according to the several effects, which each of these degrees produceth. First, by the quick apprehension and acuteness of wit in women, for if they be very witty and acute, they are to be judged cold and moist in the first degree only; if very shallow and simple, in the third degree, but if they partake of a middle nature

ture between these two extreams, it signifieth that they are in the second degree. Secondly, their Conditions; they being either curst, or good natured, according to these three degrees. Thirdly, their voice; which is either shrill, or big according as they are more or less cold and moist. Fourthly, their substance in flesh; leanness being a sign of little coldness and moisture; grossness or over much corpulency, of the redundance of those qualities: to be meanly fleshed, betokeneth the second degree. Fifthly, the colour of their face; which is either white, or swarthy, as these qualities are intense or remiss; of the second degree is composed a fresh and lively colour. Sixthly, their hair; which is also either much, or little, according to the exuberance, or defect of cold and moist. Seventhly, a handsome form and proportion of body is the result of the middlemost degree; deformity arising from either Extream.

Now from all these Signs it may be concluded, that those women who are cold and moist in the second degree, are of the perfectest temper, and in the best capacity, as to their own proper nature, of bringing forth Children.

CHAP. IV.

The signs to know the several degrees of hot and dry in a Man.

AS there are in Women three degrees of cold and moist, so likewise in Men there are as many of hot and dry; and the same signs which discover those in women, specify these in men; only, the first, or remiss degree in women holdeth a proportion with the third, or intense degree in men; as namely, whereas among women those have the biggest voices that are cold and moist in the first degree; the like is to be concluded

cluded of men that are hot and dry in the third, the defect in those answering to the excess in these: now to understand these temperatures the more exactly, we must take notice of a very observable point mentioned by *Galen*, which is; that the temperature of all parts of the body, especially the brain, follows the temperature of the Testicles: and he affirmeth that they are of more importance than the Heart, alledging this reason; namely, that the Heart is the beginning of the life only, but the Testicles are the beginning of living healthfully, and without distempers.

C H A P. V.

What Women ought to marry with what men, that they may have Children.

IN respect of married Women that prove Childless, *Hypocrates* adviseth this experiment to be tried, to know whether the defect be on the Womans part, or on her Husbands, which is to make her suffumigations with Incense, or Storax, with a Garment close wrapped about her, which may hang down on the ground, in such sort, that no vapor, or fume may issue out, and if within a while after she feel the savour of the Incense in her mouth, she may conclude that the barrenness comes not through her own defect, but through her husbands; for as much as the fumes found the passages open, whereby it pierced up to the Nostrils: But although this proof perform that effect which *Hippocrates* speaketh of, namely, the piercing up to the inner part of the mouth; yet this is no infallible argument of the Husbands barrenness, nor of the fruitfulness of the Wife: Since want of Children may arise through an unapt disposition in them both, in respect of the correspondency of qualities, for it hath oftentimes happened that a man who could not have Children by one
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wife,

wife hath had them by another ; the like also hath befallen Women. What the correspondency should be, which the man and wife ought to bear each to other, is expressed by *Hypocrates* in these words. If the hot answer not the cold, and the dry the moist, with measure and quantity ; that is, if there meet not in the Womb two Seeds, the one hot, the other cold, the one dry, the other moist, extended in equal degree, there can be no generation : For so marvellous a work as the formation of Man could not be perform'd, without a proportionable commixture of seeds, which could not be, if the mans seed and the womans were both of the same temperature. To exemplify what I have said, it is to be concluded, that a woman who is wily, ill-condition'd, shrill-voiced, lean, swarthy-coloured, and deformed, (which are the signs of cold, and moist in the first degree) may conceive by a man who is ignorant, good natured, sweet voic'd, corpulent, having little hair, a well-coloured face, and a handsome body, which are the signs of hot and dry in the first degree ; a woman cold and moist in the second degree, in regard she retaineth a mean in all those signs above-mentioned is most like to be fruitful, because she comes nearest in proportion to men of each several temperature : But from the first of these Unions or Conjoynings of man and woman, are most likely to issue the wisest children, because the dryness of the mother, correcteth and amendeth the defect of the father : Moreover, it is requisite that women be dried by a mature age, and not marry over-young ; for from thence it comes to pass most commonly, that children prove shallow, and indued with little wit.

C H A P. VI.

What course is to be taken that Male Children be brought into the World, not Female.

THose who see the comfort of having wise Children, must endeavour that they be born Male ; for the Female, through the cold and moistness of their Sex, cannot be endowed with so profound a judgment. We find indeed, that they talk with appearance of knowledge in slight and easie matters, but seldom reach any further than to a slight superficial smattering in any deep Science. It is a thing very well worth observation, that, whereas the right side of the reins, and the right testicle, are naturally more hot and dry, and the left side of the reins with the left testicle, more hot and moist, Nature seems to have intended that which at the beginning of the World is recorded in History to have been very frequent ; as namely, that a woman brought forth two Children at a birth, the one Male, the other Female, the right side which is hot and dry, being assigned to the generation of Males, the left side which is cold and moist, to the generation of Females, and it seems to have been so ordained, to that end, that for every man there might be a wife : But after the Earth came to be well increased with people, it hapned as it appears, that this method and design of Nature was broken off, and now not only the double Child-bearing is very rare, but a far greater number of women are daily brought forth into the World than men : Whence it is to be gathered, that either Nature is grown weary, or else interrupted in her course of working : However, since this defect of Nature is to be remedied with care and diligence, if men would imploy their serious considerations in a matter of such importance ; there are six things to be observed

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served by those that would obtain the accomplishment of their desire, in the design whereof this Chapter treats. The first is, the eating those sorts of meats which are hot and dry, provided they have not those qualities in too high an excess, lest thereof be engenderd a man extremely wily and malicious, and such a one whose actions may prove pernicious to the Common-wealth; but rather let those viands be hot and dry in a moderate degree, such as are Hens, Partridges, Turtles, Thrushes, Goats, &c. and those roasted. The second thing is the feeding so moderately, that the stomach may overcome and digest that meat which is eaten; for those very sorts of meat which are in their proper nature hot and dry, yet being eaten in so great a quantity, that the nature cannot digest them, they become cold and moist also, the immoderate drinking Wine is absolutely to be forbidden, there being no rawness which so much endamageth generation, as that of Wine, being so vaporous and subtle a Liquor. Whereupon a Law was anciently enacted in the *Carthaginian* Commonwealth, which prohibited the married couple to taste of Wine that day they were to perform the rights of the Marriage Bed. The third is, to use much exercise, which by fretting and consuming the excessive moisture of the Seed, heateth and dryeth the same; whereas ease, and overmuch delicacy breedeth coldness and moisture in the Seed. And hence it comes to pass, that rich and great persons that live at ease and feed high, have for the most part Daughters: And *Hypocrates* reporteth that the principal persons of the ancient *Scythians*, who were very effeminate and womanish, most commonly either begot Females, or else they proved either Eunuches, or Hermaphrodites: and being ignorant of the natural cause of this defect, he saith (and derides them for it)

that

that they used to sacrifice to their gods, imploring from them a remedy of that which was an effect of their mis-governance. The fourth diligence is, not to use the act of Generation untill the Seed be well concocted and ripened, it being convenient for seven or eight days before, to use those meats which we have already prescribed, and observing the same course as Gardiners do with the Seeds which they would preserve; for they attend till they ripen, and cleanse, and wax dry, since if they should pluck them from the stalk before they are deeply seasoned, and arrived to that point which is to be required, though they should lye in the ground never so long, they would not grow at all. The fifth point, for a man to accompany with his Wife four or five days before her natural Courses, in regard the Child immediately standeth in need of much food to nourish it. The sixth and last point is to procure, that both the Seed of the Husband and Wife fall into the right side of the Womb, by which means it hapneth that Males are ingendred; the reason of which is, as *Galen* affirmeth, that the right side of the Womb holdeth affinity in temperature with the Liver, the right side of the Reins, and the right Testicle, which we have already delivered to be more hot, as the left side is more cold; by which Females are ingendered: To these things there is another consideration to be added, which *Galen* hath also observed, namely, that the Seed of each Testicle, are of a different nature, for whereas that of the right Testicle cometh out more hot, more speedily, and in a lesser quantity, that of the left cometh out more cold, more slowly, and in greater abundance.

C H A P. VII.

What means are to be used for preserving the Children's wit, after they are formed.

MAN is compounded of a substance so subject to alteration and corruption, that at the same instant in which he begins to be formed, he also begins to fade and decline; whereupon Nature hath provided, that in mans body there should be four natural faculties: Attractive, Retentive, Concoctive, and Expulsive; the first, concocting and altering the aliments which we eat, return to repair the substance that was lost, each succeeding in his place; So that it little availeth to have ingendered a Child of the perfectest Seed, if we make no choice of the meats which afterwards we feed upon: For the Creation being finished, there remaineth not for the creature any part of the substance whereof it was composed. True it is, that the first Seed, if it be well concocted, possesseth such vertue, that digesting, and altering the meats, it maketh them (though bad and gross of themselves) to turn to its own good temperature and substance; but yet we may so far forth use contrary meats, as the creature shall lose those good qualities which it receiveth from the seed whereof it was made; therefore *Plato* said, that one of the things which most brought mans wit and his manners to ruine, was, his evil bringing up in diet: For which cause, he counselled that we should give children delicate meats and drinks, and of good temperature, that, as they grow up, they may know to abandon evil, and embrace good; the reason whereof is very clear: For, since at the beginning the brain was made of delicate seed, and that this member is every day impairing and consuming, and is to be repaired with meats which we eat; it followeth certainly,

ly, that by using such meats as are gross, and of evil temperature, the brains will become of the same nature: Therefore it will not suffice that the Child is born of good seed; but also that the meat which he eateth after he is born, be indued with the same qualities.

The ancient *Greeks* were very curious in this particular; *Galen*, and other Greek Physicians, prescribed to those Parents who were desirous of begetting wise children, to eat much Goats milk boyled, for about seven or eight days before Copulation; this meat being of a moderate substance, the heat exceeding not the cold nor the moist the dry. The Greeks also used to extract out of the milk, the Cheese and Whey, as being the grosser parts of the Milk, and left the butter; which being of a more spairy substance, they gave their Children, mingling it with Honey. They also gave them Cracknels of white bread, of very delicate water, with Honey, and a little Salt. But yet, in this way of regiment and ordering of the diet, there ariseth one great Inconvenience; namely, that children using such kind of delicate meats, will not enjoy strength sufficient to resist the injuries of the Air, or other occasions which use to breed Maladies: And so by endeavouring that our Children may become wise, we shall cause them to become unhealthful, and short-liv'd; Therefore it is to be considered, how things may be so ordered, that the advancing of Childrens wit by their diet and education, may not prove inconsistent with the preservation of their health and strength; which may be easily effected, if Parents will put in practice these Rules and Precepts which I shall prescribe. *Hypocrates* takes notice of eight things which make the flesh plump and fat: The first is, to be merry, and enjoy content and ease of heart; the second, to sleep

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much;

much; the third, to lie in a soft bed; the fourth, to fare well; the fifth, to be well furnished and apparelled; the sixth, to ride much on horseback; the seventh, to have ones will, and not be crossed in any thing; the eighth, to be much conversant in all kind of Plays and pastimes, that yield contentment and delight. That this manner of life produceth the aforesaid effect, is most true; but is likewise true, that it causeth the seed to be moist, and that the children engendred of that Seed, must also abound with superfluous moisture, which both for the production of Wit, and the preservation of health, ought to be dried up; for as much as this quality stifflerh the operations of the rational soul, and also occasioneth sickness and short life: So that it appears, that a good wit, and a sound body, arise from one and the same quality, namely, dryness; whence it is to be observed, that the same rules which we are to lay down for the making Children wise, will also be effectual for the making of them healthy and long lived.

First, it behoveth for those Children that are born of delicious Parents, whose constitution must therefore necessarily consist of more cold and moist than is convenient, to be washed as soon as they are born with hot salt water, which, according to the opinion of all Physitians, soakerh and drieth up the flesh, strengthnerh the Nerves, and by consuming the superfluous moisture of the brain, increaserh the wit, and freeth him from many dangerous Diseases; whereas a Bath of hot water that is fresh, breeds (as *Hypocrates* affirmeth) five inconveniences; namely, the etteminating of the flesh, weakness of the sinews, dulness of the spirits, fluxes of the blood, and a nauseating in the stomach: But those that are born with excessive dryness, are to be bathed in hot fresh water, that the extremity of their temper may be corrected by a contrary quality. Now the rea-
son

son why hot salt water is available for those that are over moist, is, because it stoppeth the pores of the skin, and of two extreame, it is more conducing to health to have a skin hard and somewhat close, than thin and open.

The second thing requisite to be performed when the Child is new born, is to make him acquainted with the winds, and with change of air, and not to keep him lockt up in a Chamber, which much enfeebleth the strength, and wasteth the spirits; nothing being so advantageous to a healthful kind of living, as to expose ones self to all kind of winds and weathers, hot, moist, cold and dry; it is no wonder therefore that Shepherds of all men living enjoy the soundest health, since they accustom themselves to all the several qualities of the Air, and their nature is dismayed at nothing; whereas on the contrary we find that those men that give themselves to live deliciously, and to beware lest the Sun, the Wind, the Evening, or the Cold, offend them, are within a small time dispatched with a Post-Letter to another World. So far were the ancient *Germans* from nicety in this point, that they use to dip their Children as soon as born, in a cold River.

The third thing necessary to be performed, is to seek out a young Nurse of temperature hot and dry, with which two qualities the much cold and moist will be corrected, which the Infant brought from his Mothers Womb; she should be innur'd to hardness and want, to lye on the bare ground, to eat little, and to go poorly clad in wet, drought, and heat, such a one will yield a firm milk, as being acquainted with the alterations of the air, and the Child being brought up by her, will come to enjoy a great firmness of body. The course then which is to be observed with the Nurse, is to take her into the House about four or five Months before the Childs birth, and to give her the same sorts of

of meat to feed on, which the Mother useth to eat, that she may have time to consume the blood and bad humors, which she hath gathered by the harmful meats she used before, and also to the end that the Child may suck the like milk with that which relieved it in the Mothers belly, or at least made of the same meats.

The fourth thing requisite to be observed, is not to accustom the Child to sleep in a soft bed, or to keep it over-warm in apparel, or give it too much meat, which are things that fatten and enlarge the Flesh ; whereas the restraint of them diminisheth and dries it up, which driness increaseth wit, and much availeth toward long life. According to this Rule which I have prescribed, was He, who of all men living that ever the World had, was the wisest brought up ; for as soon as he was born, he began to be inur'd to cold and other alterations of the air ; his first bed was the Earth, his apparel coarse ; and a few days after, they went with him to *Agypt*, a place very hot, and the meat they gave him, was that which I have already mentioned to have been used by the ancient *Greeks*. Whereupon it is that the Prophet *Esay* saith, *He shall eat butter and honey, that he may know to eschew evil, and chuse the good* : For though he was very God, yet being also perfect Man, he omitted not to make use of the same natural remedies as were used by the rest of the sons of men.

Thus we have shown what the qualities are, which the Brain ought to have, and what the substance ; having proved according to the opinion of *Heracitus*, that driness maketh the wisest soul ; and that by age from the day of our birth, 'till that of our death, we still acquire more and more dryness, and by consequence more knowledge. We have also proved, that the subtile and delicate parts of the Brain are corrected by what we eat ; for those that always feed upon Beef and Pork, must of necessity have a Brain so gross and of such evil
temperature

temperature, that the reasonable soul cannot be so capable of eschewing evil, or adhering to good.

CHAP. VIII.

Some farther Considerations than have before been mentioned concerning the gradual progress of the Births Formation in the Womb.

CONCERNING the Gradual Formation of the Infant in the Womb; of the growing up of the *Fibræ* within the first seven days; of the Umbilical Veins and Arteries, of the Formation of the Liver, the Heart, the Brain, the Nerves, the Gristles, &c. a particular Discourse hath been already made in this Book: It remains only that we touch upon some things, in reference to the same matter.

As the use of the two Membranules that enwrap the Birth (whereof the first is called *Ambiens, Avicius, Amnium, Aurela, Abcas, Abigas, Sela, Aligas*, or the *Armature* of the Conception; the latter *Alantoides, Bilis, Ascari, Secca, Involucrum*) which hath been formerly delivered, is a thing of great consequence, to be known and well considered; so likewise is the consideration of the Umbilical Veins and Arteries a matter no less important. These Veins meeting together a little beneath the Navel, and extended along that concavity where the Liver is to be formed, serve for the purging of the menstruous blood, which is to be distributed through the members. The two Arteries are connected with ductile ligatures unto the great Artery: Through those the heart of the Embryo receives ventilation, and draws spirit, and the purer part of the blood from the Womb.

Then after the first six or seven days, the lineaments of all the members are described. Next, the Lineation being perfected within the space of between four and eight

Eight days after, a certain sanguinous matter drawn through the Navel, passeth all along through the whole Birth, and being pre-disposed toward the formation of the members, fills up at that time the lineatures. The following days from the ninth to the fifteenth, this sanguineous juice is converted into Flesh. At which time also the Members receive their colour, and that degree of hardness or softness, which is peculiar to them; like as a Painter when he hath drawn the outward lines of any Picture, in the next place, he fills it up with various colours, according as the nature of each several part requires.

Thus Nature proceeds to perfect the Formation of the Heart, Liver, Brain, and other principle Members: All which things are distinctly brought to pass from the Conception to the eighteenth day of the first Month, at which time it is called Seed, but afterward it begins both to be called, and to be a Feature. But for the better retaining of these things in memory, that Author did not amiss who thought fit to comprehend them in these following Verses.

*Sex in lacte dies, ter sunt in sanguine trini;
Bis seni carnem, ter seni membra figurant.*

Six days compleat to milk, thrice three to blood convert the seed;
Twice six soft flesh do form, thrice six do massive members breed.

Otherwise thus,

*Injectum semen sex primis rite diebus,
Est quasi lac, reliquisque novem fit sanguis; at inde
Consolidat duodena dies, bis nona deinceps*

Effigi-

*Effigiat, tempusque sequens producit ad ortum;
Talis perficitur prædicto tempore forma.*

The first six days to milk the fruitful seed,
Injected in the Womb, remaineth still;
Then other nine of milk, red blood do breed,
Twelve days turn blood to flesh by Nature's skill.
Twice nine firm part, the rest ripe birth do make;
And thus foregoing time doth form man's shape.

To conclude this subject, the ancients were of opinion, that the heart (which in all animals possesseth the middle seat, (like a King which hath the chief Seat of his Empire, in the midst of his Dominions) is both the first principal member which is formed in mans body, and the last which dies : But later Physitians hold that the Liver is first formed, next the Heart, and lastly the Brain.

C H A P. IX.

Concerning the Notes of Virginity, and whether or no it may be Violated without the knowledge of man.

ABOUT the orifice of the *sinus pudoris*, vulgarly miscalled the Neck of the Womb, is that pendulous production, by some termed the *Hymen*; by others (more rightly) *claustrum Virginalc*, and by the French *Bouton de Rose*; for that it beareth a near resemblance with the expanded bud of a Rose or Gilliflower; Hence therefore originally sprung that common expression of the *Deflowring of Virgins*.

Forasmuch as the Integrity or Violation of this part is accounted the most certain and infallible sign of Virginity intire, or violated, some Learned Physitians that have written of this Subject, esteem it a great vanity and folly, to think that there is any other Hymen.

More;

Moreover, this word Flower, is used in divers acceptations, for besides the proper signification it is commonly taken for the prime or chief part of any thing, and so youth is called the Flower of a Mans age; or for that which is handsome or elegant, and so Rhetorical expressions are called Flowers; or else for such things as are not marred or spoiled by use; and according to this sense a Woman deprived of her Virginity may be said to have been *Deflowred*, or to have lost her *Flower*.

Now this *Claustum Virginal*e, or *Flower* consisteth of four *Caruncles*, or Fleshy substances, called Myrtle-formed, in regard they resemble Myrtle berries. These four caruncles are situated as it were in the four Angles of the said *Sinus Pudoris*, and are connected together by certain Membranes or Ligatures, which are each of them situated in the interstices or spaces between each Caruncle, with which they are in a manner equally extended; which Membranes being once dilacerated, are an apparent sign of devirgination; nor can it be denied, but that this dilaceration may be caused by other accidents, besides the accompanying with a man; as by violent Coughing, Sneezing, or loud Vociferation; all which may occasion a violent flowing down of humours, to the breaking of those ligatures or membranes; but as for any Stories of a Hymen, as that it should be a transverse membrane, situated now in the lower extremity of the *Sinus Pudoris*, now in the midst of the concavity, that it is perforated all about in the manner of a Sieve, or in the middle only with one larger hole, or that the breaking of this Hymen should be the only cause of Devirgination, are all to be rejected as vain and Frivolous,

C H A P. X.

Whether there may be a mutation out of one Sex into another; and of Hermaphrodites.

BEfore any thing can be positively determined concerning this argument (so much of uncertainty there is in it;) it will be convenient to recite what hath been delivered both as to the negative and the affirmative, by Authors that have maintained each contrary opinion, *Severinus Pinæus*, who holds the Negative, writes to this effect, *viz.* That the genital parts of both Sexes, are so unlike each other in substance much more in composition, situation, figure, action, and use, that scarce any thing can be found more unlike, and by how much the more all other parts of the body (excepting the Breasts, which in women are more tumid, because of their secondary use) have an exact resemblance; so much the more unlike are the genital parts of the one Sex, compared with those of the other; and if their figure be thus different, much more is their use. True it is, indeed, that both are appointed for generation, but in a different manner; for women contribute the matter, but men the form: The Vene- real appetite also proceeds from different causes; for in men it proceeds from a desire of emission, in women, from a desire of repletion. In women also the chiefest of those parts are concave, and apt to receive; but in men they are only porous, and in a manner solid.

These things considered, I cannot but wonder, faith he, how any one can imagine, that the Genital Members of Female Birth should be changed into those that belong to Males; since by those parts only the difference

rence and distinction of Sexes is made: Nor can I well impute the cause of this vulgar error to any thing, but a mistake of some not over-expert Midwives, who have been deceived by the evil conformation of the parts, which may have happened in some Male births, to have had so small a protrusion, as not to have been discerned; as appeared by the example of a Child Christned at *Paris*, by the name of *Joan*, as if it had been a Girl, when as it proved afterwards a Boy: And on the contrary, the over-far extension of the Clitoris in female Births, may have occasioned the like mistake. But notwithstanding what hath been thus said in the Negative, there have not been wanting some learned Physicians, who have firmly asserted the affirmative part; of which number *Galen* himself is one. A man, saith he, is different from a woman in nothing else except in the having his genital members without his body: And this is certain, that if Nature having formed a man, would convert him into a Woman, she hath no other task to perform, but only to turn his genital members inward; and if a woman into a man, to do the contrary. And this, however held for a Fable, hath chanced many times in nature, as well while the Creature hath been in the Mothers Womb, as after the same hath been born: For divers times Nature hath made a Female Child, and she hath so remained in her Mothers belly for the space of one or two Months, and afterwards plenty of heat growing in the genital Members, upon some occasion they have issued forth, and the Child hath become a Male; but yet retaining some certain gestures unbefitting the Masculine Sex; as a shrill voice, womanish actions, and the like. Contrariwise, Nature hath often made a Male, and cold growing on, and turning the genitals inward, it hath become a

Female;

Female ; yet still retaining a manlike fashion, both in voice and gesture.

Now to give an impartial judgment of these two opinions, I cannot but hold that the latter of them carrieth a greater semblance of truth with it ; for as to what *Pinæus* affirms of the great difference of figure in the genital members of each, it will not be of so much force ; if we consider that the inversion of them is that which chiefly occasioneth this difference of form ; the reason of which is evidently deduced from the contrary natures of heat and cold ; heat enlarging and extending all things, and cold retaining and closing them up.

Now as to the business of Hermaphrodites, or those that enjoy both Sexes in one person, many there are that will not afford any belief, or, at the least, doubt whether or no there are any such things in nature ; but although there cannot be so apparent a reason given for this as for the mutation of Sexes ; yet in this we may suffer our selves to be guided by the same *Criterion*, as in the business of Specters and Apparitions of Spirits ; concerning which, although it hath puzzled many learned men to find out, what should be the true causes and reasons, that such things come to pass ; yet it argues much indiscretion not to give credit to them, both in regard Histories have abounded with frequent examples of them in all ages ; and also, considering the daily reports we have of such things, both from the mouths and pens of serious and judicious men.

Perhaps it may be judged by some, to have been more decent that these things should have been delivered in the Latin, than in the vulgar Tongue, that so the secrets of Nature might not have been prostituted to every unworthy Reader, that makes use of such things,

only for a mockery, and a May game, and to promote idle and lascivious discourse ; yet forasmuch as they are written for God's Glory, and the benefit and help of mankind, and intended only for the use of sober, pious, and discreet Matrons ; and that the want of skill and knowledge in these mainly important Secrets, hath been the occasion of very many mistakes, to the great misery oftentimes of Women in travail, and prejudice of the poor Infant, the concealment of them had been much more inexcusable, than the publishing can be.

Exod. i. 17. *But the Midwives feared God, verse 20. Therefore God dealt well with the Midwives.*

Deo Gloria.

R A R E

R A R E

SECRETS

Brought to

L I G H T,

Which for many years were locked up
in the Breast of that most Famous and
Learned Phyfician, Sir *Theodore Mayern*,
Phyfician to His late Majesty,

King *CHARLES* the First,

Of Ever Blessed Memory.

In which are contained the fufficient Testi-
monies of the renowned and happy fuccesses
of his management in his general Practice on
the greateft Ladies of the Court, and Country,
in the use of fo publick a benefit, as that of the
Excellent Art of MIDWIFRY.

L O N D O N,

Printed in the Year, 1696.

SECRET

RIGHT

CONFIDENTIAL

TO THE Understanding Reader.

I Shall not need to spend many words in recommending to the World these present Observations and Experiments in Midwifry, since, had not my own knowledge and experience of them, warranted me to give a sufficient testimony of them, It had been enough to say, that they were the Collections of a Person of so great a fame, and therefore of so general a practice for a long series of years, both abroad, and in this Nation; that, not to mention his universal insight in all parts of Learning, his judgment chiefly in matters of this nature ought not to be suspected. He must needs be an absolute stranger to all the Concerns of publick fame, and the knowledge of eminent men, who hath not been very well acquainted (though living in the remotest part of this Nation) with the high reputation of Sir Theodore Mayern, who not only as he was Physician to the late King, but by the proof he had given of his eminent skill and perfection in his faculty, has gained the greatest esteem and generality of practice at Court, and among the Nobility, of any man in his time: By which it appears that these present Receipts extracted from the Musæum of this excellent Person, have been frequently made use of by himself among the greatest Ladies of Court and Countrey; Upon this account I having had the fortune (as being a near Relation of his) to get these among several other of his Papers into my hands, should have thought my self very injurious to the World, if I had not taken the first
U 3 opportu-

To the Reader.

opportunity to communicate to the publick view a matter of so publick a benefit; especially, since it is a business of no less importance than the preservation of Life, to be very cautious what to make choice of, and not easily to be satisfied with every thing that may have, rashly and without mature judgment, been publisht of this Subject. The truth is, among all the Treatises of Midwifry that I have seen set forth in our Language, I have not met with any to which I can more willingly subscribe my approbation, than to the works of Madam Lowise Burgeoise, late Midwife to the Queen of France: Therefore hearing of a second Edition of the said Treatise to come forth, I thought it most convenient to annex therewnto this collection, more considerable for its quality than quantity; the experiences of the one having been no less approved among the Ladies of the French Court, than those of the other among our great Ladies of England: To conclude, I shall not for this supplement go about to implore the favourable censure of the Courteous Reader, but commit it to the fortune of that free reception which it cannot but meet with, both from the advantageous Testimony I have alledged, and the beneficial Effects I dare promise it will produce.

RARE

RARE SECRETS

Brought to

LIGHT,

Which for many years were locked up in the breast of that most Famous and Learned Physician, Sir *Theodore Mayer*, Physician to His late M A J E S T Y,

King *C H A R L E S* the First,
of ever Blessed Memory.

To know the time of Delivery, whereby the woman may know the better how to prepare her self.

TH E natural time of Delivery falls out to be at the end of nine months, especially if at that season the Woman be wont to have her natural purgations; or else if at nine Months end she happen to be near the full or the new Moon: For these things hapning together, not only hasten her Delivery, but also facilitate the Labour.

To this end, it is necessary that a Woman should be careful to remember and take notice of the time of her Conception, that she may be able to govern her self according to the seasons, as she grows near her time.

It is also very necessary for Women to have in memory the days and seasons of their natural Purgations, not only in regard of their delivery, but also in regard of several Maladies and Diseases, which upon this

occasion happen at the said time, and of which no person can rightly judge of the cause, unless those things be well known.

Now if it happen that a woman have mistaken or forgot, as not being rightly able to observe, either because of some retention extraordinary, or some extraordinary and tedious flux of her natural Purgations; she may redress her self by the means which follow.

Most commonly and ordinarily, women have their natural Purgations from the age of fourteen years to twenty one, at the new Moon; after that, from twenty one to thirty, in the first quarter; from thirty to thirty seven, or thirty eight, they have them at the full of the Moon; from thirty seven to the time that they begin to cease, in the last quarter.

Signs which precede Delivery.

THE Woman having a regard to the end of the nine Moons, as also to the times of the full and new Moons, as also to the time that she uses to have her Purgations, as hath been said, she must be provided of all things for her assistance and preservation. Now when her Delivery is near, she shall know by these signs.

Great pains in her groins, thighs, the small of her belly, and all the lower parts of the Navel, together with swellings, and hardness in the said places.

Shiverings and shakings through the whole body, as at the coming of an Ague; after that again a sudden heat, feebleness, lassitude, and small sweats upon the face; after which the blood being inflamed, rises up into the face, which causes a heat, and redness; great unrest, and changing from hot to cold, from strong to weak, from weak to strong; and she shall feel the Child to make violent thrusts. There will come bloody water from the lower parts. When these signs, but especially the bloody waters appear,

pear, then she ought to commit her self to the care of the Midwife, for before 'tis in vain, and may prove dangerous.

Nature hath so well ordered her works, that the Matrix never opens it self before the time prefixed, at which time these signs appear; and therefore a woman ought to be very diligent in the observance of the said seasons and signs.

To cause the Woman to contain the Birth.

TAke Mint, Roses, Marjoram, Saffron, Musk, as much as suffices of each; put them into a bag to be hung about the neck, so that it may reach to the stomach; this will keep the womb from falling low.

An Emplaister to hinder the Monthly Flux in Women with Child.

TAke Oyl of Roses, white Wax, juyce of Male-knot-grass of each 2 ounces, Bole-Armoniack, Crocus Martis, each six drams, of this make a plaister: when the Flux comes down, let the woman contain her self in her bed, and let this plaister be spread upon her loyns. Lay a Goats-skin between the sheet and the bed, because of the heat of the hollow Vein; or else take Crocus Martis one dram, juyce of Knot-grass four ounces, Rose-water and Vinegar, of each one ounce; mingle them all well together with the white of an egg, then dip a linnen cloth therein, and apply it cold to the loins.

An Emplaister for a Woman that is fearful of containing the Birth.

TAke of the root of Snake-weed, and Tormentil, each one ounce and a half, *Joubertus* astringent powder Myrtle-berries, *Psidia*, Pomgranate-flowers, of each six drams; Dragons-blood, *Spong. Bedeguar*, of each half an ounce, Frankincense, Maltick, of each three drams; Cummin one dram; Nutmegs, Cloves,

of

of each half a dram, Common Pitch six ounces, Venice Turpentine, washed in juyce of Shepherds-purse, Ship pitch three ounces, Wax as much as is sufficient; make of these an Emplaister to be applied to the reins.

Preparatory Oyntments to be used before the time of

Delivery.

TAke Oyl of Lillies, and Cammomil, of each four ounces, new Hogs seam strein'd, new fresh Butter, of each an ounce and an haif, Muscilage of the seed of Fenugreek extracted in Mugwort-water, two ounces of powder of round Birth-wort, and Saffron, of each two drams, Wax as much as iuffices. make a mollifying Oyntment to anoint the Thighs, Hips, and Matrix. Or else,

Take the roots of white Lillies cut small, four ounces, leaves of Violets and Mallows chopt, of each one handful; oyl of Lillies one pint: boyl these together upon hot embers, in a silver dish, always moving them 'till they grow soft, in the nature of a Cataplasim. Then strein it, and to the streined liquor add Goose-grease, Hogs-seam, of each three ounces, Saffron one ounce, mingle them well, and make an Oyntment for the use above-said.

In case of Vomiting.

APply to the Stomach a Stomachical Cerecloth sprinkled with *Galbanum* powdered, powder of Cloves and Mastick, and then covered with fine linen.

Or else give *Aromaticum Rosatum* before meals, which is a most excellent remedy.

A woman in the first place finding her self to be with Child for the three first months, ought to keep from violent exercises, as also at the first quarter, at Full of the Moon, and in the time when she hath her natural

natural purgations ; for at all these seasons there is a motion of the humours, and of the blood, which many times causeth a discharge of the Birth ; neither ought a woman at such times as these dance, ride, or go in Coaches, but upon urgent necessity, and that very softly.

In the fourth month the Child being alive moves and stirs, which causeth a squeamishness in the stomach, where at that time 'tis good for the Woman to eat alone, that she may neither see nor hear of any thing of hurtful diet, to which she may have a longing desire. Neither is it good at that time for her to walk in the field, or in gardens, for fear she should see any thing to long after, offensive to her health.

The fifth and sixth months are not so dangerous, yet 'tis good to have a care.

In the seventh month the Child comes to perfection, and oft-times endeavours to come forth ; for which cause great and diligent care is to be taken of the Woman at that time. For though the Child born in that month may live, yet it will prove weak, and harder to bring up. The eighth month is indifferent. The Child which is born in that Month is not long liv'd, because it is much weakned by its indeavours to get forth in the seventh, and has not yet recovered strength.

Regulation of Diet.

FOR the first eight months, it will be convenient for her to use such meats and drinks, which neither moisten, loosen, nor bind overmuch, but moderately ; and let them be of easie digestion, and good juyce.

As to Flesh ; Capons, Partridges, Larks, Pullets, and Mutton afford good nourishment.

As

As to Fish; the Gurnard, the Sole, the Smelt, and many other firm Fish may be eaten.

Her Bread ought to be white, well baked, and light. *Marmalade* is good after meals, and sometimes before, neither are the best sort of Pears forbidden. As for her drink, Claret is very good, as also small Ale and Beer well brewed; strong wines are very hurtful, especially those that are white.

She must have a care to abstain from Spices, opening and windy meats; as also from raw herbs, and Salads, from Beans and Pease, and all baked meat.

In the ninth month she must abstain from all astringent things, as Paste of Quinces, Rice, and Pears, Marmalad, and the like; on the contrary, let her use mollifying and loosening meats, as flesh that is young and tender, Pottages made with Borage, Buglots, Lettice, Violets, March-mallows, and such like.

Other Advertisements relating to the several accidents which may happen.

First, if the Woman fear Abortion, and that she carry her Child low near her Privities, let her do as follows:

Take the Treddles of three new-laid Eggs, and beat them well together, then take of Scarlet Silk as much as suffices, and cut it very small, and mix it with the egg, and make the said mixture into Pills, take of these Pills in a little Claret-wine; do this three days together, and every month three times in the same manner.

You may also use this following Plaister.

Take of Myrtles, Orange-flowers, of each one ounce, Acorn-cups, stalks of Roses, each one ounce; Bole Armonick fine and true, Dragons-blood, of each three ounces. Turpentine two ounces; Oyl of Quinces or Myrtles as much as is sufficient to make the
plaister;

plaister : which is to be applied to the reins, and upon the belly, and withall to be stretched out upon the thighs. It may lye on five or six days without changing.

However a woman ought not to tamper, nor use any thing, unless there be very great necessity, which she shall know thus ; If at the full or new Moon, or else at the time when she uses to have her monthly purgation ; if at that time her Purgations come down, then Abortion is to be feared, and remedies are to be applied.

But if the woman carry the Infant high, and that her belly swells, and extends so strongly, that there may be some danger of fissures and clefts in the skin, then let her use this following oyntment.

Take half a hundred of Sheeps trotters with bones and wooll ; when the Moon is at the full, bruise them, and beat them, then let them boyl in a good quantity of water, for half a days time, let them cool, and then take off the fat that swims, and with this mingle four ounces of *Sperma Cæti*, four ounces of Oyl of Almonds drawn without fire, and four ounces of white Wax ; melt all these together over a soft fire, then put therein half a pint of Rose-water, then take it off the fire, and stir it till it grow cold ; with this oyntment you shall first anoint the part extended, and then lay some of it on the said part where-ever it be, spreading it upon soft leather, such as Childrens gloves are made of.

About fifteen days or three weeks before she lyes down, she must begin to use mollifying oyntments, anointing therewith the lower part of the belly, her thighs and genitals.

The Oyntment of Sheeps-trotters will serve for fifteen days, but some eight days before she lyes down, let

let her use one which is more mollifying, such as this which follows.

Take of roots of Lillies two ounces, Marsh-mallow-roots two ounces, leaves of Marsh-mallows, Mallows, and March Violets, of each one handfull; of Hempseed, and seed of Fenugreek, of each one ounce; two Sheeps trotters with their Wooll on, cut and bruised: boyl all these together in a great quantity of water, till all be boyled to a mash, then strein them hot, then set the streined liquor over a soft fire, let it consume and evaporate, 'till there be nothing left but the fat, and something of a viscous matter beside. To this add eight ounces of oyl of Hempseed, drawn by expression like Oyl of Almonds, and eight ounces of Hogs-Seam; This Oyntment mollifies very much, and renders the passages very slippery and easie, to extend upon any occasion.

While the party is with Child, if she happen to be bound in body, let her use this following Clyster.

Take one Sheeps trotter, Hempseed, and Fenugreekseed, of each one ounce; Melilot-flowers two handfulls, boyl these in Cows milk, then strein it, and take six ounces thereof, and put thereto four ounces of Oyl of Hempseed, if she be near the time of her Labour, but if not, Oyl of Roses, and if the excrements be very hard, you may add thereto one ounce of *Catholicon*.

At the time of Child-bearing, it is good to take the above-said Clyster, if it may be done possibly, for that, after the Woman is delivered, she is to be four or five days without a stool, as well because of the great evacuations which she hath so lately had, as also that being to be kept continually hot in her bed, the excrements do thereupon harden, and afterwards putrefie,

he, and then generate putrid vapours, and many times a fever.

There happens also another inconvenience from the said excrements, being kept in the body, and not emptied before delivery; and that is this, that when the Patient endeavours to deliver her self of the Infant, the excrements do also forthwith come out, which many ways give annoyance, as well to the Child, the Midwife, as to the other Assistants, by reason of the change of linnen, and the troublesome smells.

Beside the foresaid inconveniencies, the Child will not come forth so easily, because the Intestines being full, do compress the Matrix, and by consequence cause the passages to be more close and difficult. In the mean time, that is to say, when the woman is in pain, and that all the signs of Child-bearing do appear, then let her take about two ounces of Cinamon-water, this will fortifie her spirits, and hasten the coming forth of the Infant.

If the water alone do not suffice, you may give it her the second time, adding thereunto the weight of a half crown of counterfeit Borax made of Roach-Alum, such as the Goldsmiths use; it is neither offensive to the taste, nor any way dangerous, as some Physicians think, mistaking it for *Chrysocol* of the Greeks; for it is a soveraign medicament both to cause the Child to come forth, and to expell the Secondines, if they come not forth in their due time.

If you cannot have the said Borax, then take two scruples, or forty grains of Dates powdered very fine, and drink it in Cinamon-water; or for want of that, in a draught of good Hypocras.

To help
difficult
Labour.

The weight of a Crown of the powder of the leaves

leaves of Cretan Dittany, drank in Cinamon-water, worketh the same effect.

Or else take of *Venetian* Borax, one dram, Saffron three grains; drink this in one Spoonful of water of white Lillies: Or else, take this following powder.

Take Cretan Dittany half a dram, Savin yellow Amber, of each two scruples, make it into powder, and drink it in water of Cinamon, Hyſop, or Rue.

Or else,

Take of the powder of leaves of Cretan Dittany half a dram, of Penny-royal half a scruple, a little Cinamon, Myrrh one scruple; mingle these powders well, and drink them in Hypocras. Or take this following water.

Take Water of Cinamon four ounces, of Hyſop and Thyme of each two ounces, of Rosewater one dram, in these waters dissolve half an ounce of *Confectio Alchermes*, let them stand a whole night, then distill them in Balneo; the dose to be taken at a time is two drams; you may add, if there be necessity, a drop or two of Oil of Savin. Or, you may use this powder.

Take of Myrrh, of Cinamon, and Saffron, of each the weight of the third part of a Crown, mix them well together, and put them into a raw egg, and cause the party to sup it up; and let her drink after it a draught of Hypocras. Or else take this potion.

Take of the juyce of Savin two ounces, Cinamon-powdered two drams, Saffron half a Scruple, water of Radishes four ounces, and a little Sugar; of this make a potion for the woman to drink in time of travail.

There be many other Remedies, but these are the most certain, and easie to take, where the danger nor the pain is excessive; but in cases of urgent necessity, you may use these following remedies.

Take of Mugwort one handful, Butchers Broom and Fennel, of each one handful; of salt three drams,
of

of *Assa fetida* two drams, of bran one handful, of water and white-wine, of each eight pints: boil them to the consumption of the third part. Or take this, which never failed.

Take of the root of Gentian powdered one or two drams, take this in white-wine or honey, it never hurts the Infant.

To accelerate and hasten the labour before the time of Child bearing, use this following ointment.

Take of the muscilage of the seed of Fenugreek, and the root of Marshmallows, with water of Mugwort two ounces; oil of Lillies, and sweet Almonds, and Hens-grease, of each one ounce and a half, of Saffron half a scruple; of Wax as much as suffices: Of this make an ointment to anoint the back, belly, and privy parts, for fourteen days together before the birth: Or else take this following Ointment.

Take oil of white Lillies, with hens grease, of each an ounce and a half, of Saffron half a scruple, of these make an Ointment with as much Wax as suffices, to anoint the Back, Navel, and privy Parts, for fourteen days together.

Note that all those things which we have said to be good, to be given at the time of delivery, must never be given before; for that otherwise they will be of little use, they serving only to facilitate the Birth without endangering the Child or Mother.

The Woman ought also to walk about the Chamber as much as she can, being held by other Women.

Neither let any person, whether Man or Woman, against whom she may have any ill will, or whose presence may breed any thing of shame in her, be at that time in the room, because any such accident as that retards Nature, but let them be such as she loves, sociable, merry, and helpful towards her.

It is also necessary for a Woman in Travel to sneeze and cough, which are great means to force down the Infant to the lower parts.

And as to the Midwives duty, she ought to anoint the lower parts with oyl of Hemp-seed, or Nuts, If the waters which should precede the Birth do not come forth, or if they be come down a good while before the Birth, to the intent to make the said parts slippery to ease the coming forth of the Child.

If the Child descend not easily, the Midwife may with her hand gently press the top of the belly, to the intent to make the Child descend with more hast.

As soon as the Woman is delivered, and that the Secondines are likewise come away, it shall be convenient to wrap her in a warm sheep-skin, which must be flead near the Chamber, for that purpose; which must be done with as much expedition, and as near a great fire as may be, that there may be nothing of coldness when the Woman is wrapt therein. In this the Patient must continue twelve hours. This will much help the Matrix in its natural purgation; when you take it away, you must apply warm Cloths in the stead, and above all things take great care that no air do enter into the Matrix, which often-times is the cause of very great evils.

Or you may apply warm to the belly of the Patient, Tow dipt in the whites of Eggs, wherein the poulters of Cloves, Pepper, and Nutmegs shall be mingled, which must be bound close to the body with swath-bands.

Great care is to be taken how you apply astringent things to the Womb presently after delivery, unless after perfect purgation of the Secondines; for fear of very great mischiefs.

Now if you use the said sheep skin, and that you find

find the woman notwithstanding tormented with very great pains, and that the said skin doth not at all appease them; let her take an ounce and a half more or less according to the height of the distemper, of oil of sweet Almonds drawn without fire the same day; and two hours after, let her take the weight of half a crown of this following powder either in white Wine, or Capon broth.

Take of the root of great Comfrey dried, two drams, kernels of Peaches, Nutmegs, each one dram, yellow Amber and Saffron, of each one scruple, Amber-greece half a dram, make a powder of all this. For, besides that it allwages the Throws, it corroborates and fortifies the body, weakened by reason of those great evacuations.

After you have taken away the sheep skin, if there be any excoriation in the privy parts, by reason either of the bigness of the Child, or the streining of the woman, you must anoint the said parts with this following ointment, which is infallible.

Take of Oil of St. John's wort well made, one ounce, *Sperma Cati* half an ounce, balsom of *India* two drams, white Wax two drams. This ointment doth consolidate all the parts. But if together with this excoriation, any thing of the Secondines remain in the Womb Oil of St. Johns-wort only will suffice, or, for want of that, oil of Nuts.

If the evacuations after the Secondines be too much, so that they cause too great a weakness, you must apply to the Navel this following plaister.

Take of Treacle one dram and a half, Bean-meal one dram *Venice-Turpentine* one dram, and thereof make an emplaster to be spread upon thin Leather.

If all be well, and that only the lower parts be pre-

judiced, after you have anointed them with Balsom of the *Indies*, together with oil of St. Johns-wort, you must foment the said places with the following fomentation.

Take of Sage four little handfuls, wild Pomgranate flowers, Myrtle berries, Acorns, Cypress nuts, of each two ounces; let them be well bruised together; red Roses four handfuls, Roche-allum one ounce; put all these into two little bags; and let them boil in Smiths water, or in water where iron hath been often quenched: when one bag is cold, apply another.

The Sheep-skin being taken away, if the patient be afraid of any wrinckles in the skin, which now is as much relaxed, as it was before extended; let her anoint the belly with this following ointment.

Take of *Sperma Cæti*, two ounces, oil of Myrtles, of Mastick, and St. John's-wort, of each one ounce, white wax an ounce and a half, Turpentine of *Venice*, washt in Vinegar of Roses one ounce; of these make an ointment over a gentle Fire, with which you must anoint the belly once a day, continuing so to do for ten or twelve days, laying when you have done upon the place so anointed, a linnen cloth dipt in the following ointment.

Take oil of sweet Almonds, oil of Nuts, *Sperma Cæti* each four ounces; white Wax four ounces; melt these together, and dip therein a good large towel, big enough to wrap about the belly; when you do these things, great care is to be taken, that the patient do not take any cold.

If the patient have no mind to nurse her Child, and desires to dry up her milk, then do as follows, some six or seven hours after the Delivery.

Tak a linnen cloth cut round, about the bigness of the breasts, making a little hole in the middle for the Teat to come through; then dip the clothes in the following

ing ointment, and lay them upon the breast, not taking them off again, 'till the end of ten or twelve days.

Take *Venice Turpentine* four ounces, washed in one half part of *Rose-water*, and one half part of *Vinegar*, *Populeon* one ounce, mix them together, and apply them as is before said. If the milk doth not dry up for all this, make the Cataplasme as follows.

Take *Bean-meal* four ounces, *Bole-amoniack* one ounce, juyce of *Plantain* three ounces, *Vinegar of Roses*, two ounces, *Fountain water* half a pint; let them boil 'till they come to the thickness of a Cataplasme, adding toward the end two ounces of *Populeon*, spread this on a linnen cloth, and apply them to the breasts without washing them, changing the Cataplasme twice a day.

The juice of *Chervile* boiled with *Bean-meal*, and a little *Populeon*, worketh the same effect. Because the difficulty of Child-bearing proceedeth from the loss of those waters that break forth before the Child; therefore, to supply that defect, and to render the places slippery, let her use these following remedies.

Take *Marsh-mallows* with the roots one handful, *Mugwort*, *Savine*, of each half a handful, *Hempseed*, and *Fenugreek seed* of each four ounces, *Cummin seed* one ounce and a half, boil all these in water; then take four ounces of this decoction, and add thereto oil of *Hempseed* two ounces, *Mosch.* gr. 2. and inject it into the neck of the womb. Then take this following powder.

Take of the bark of *Cassia*, *Dittany*, of each two drams, *Cinamon* four scruples, *Sugar* the weight of the other ingredients. Make them into powder, and let the Patient take one dram thereof in white-wine, or *Mugwort water*.

An Oyntment for the Midwives hands.

TAke Oyl of Hempseed, one ounce and a half, Oyl of Castor half an ounce, Gall Moschate half a scruple, Labdanum one scruple, make of this an Oyntment, with which, let the Midwife often anoint the neck of the womb.

After Delivery.

WHen the Infant is well cleansed by the Midwife, let her give unto it in the Winter nothing but a little Mithridate, but in the Summer let her mingle therewith a little conserve of Roses and Bugloss.

If the Mother have not yet taken any thing. let the Midwife give to her the juyce of a Capon pressed out in a press, with a little Saffron, and the yolk of an egg. Then let her take this following powder, against gripings of the belly, or after throws which indeed she ought to take before any meat, presently after Delivery.

Take of the greater Comfrey dried, one dram and a half, kernels of Peaches, Nutmegs, of each two drams, yellow Amber, one dram, Amber-greese two scruples; or this,

Take kernels of Peaches and Dates, of each one dram and a half, Nutmegs four scruple, *Pulv. Elect. Diamargarit Calid.* two drams, Aniseed condited, one dram; of the best Cinamon two scruples, Saffron half a scruple, Sugar as much as suffices, drink two drams of this powder in white-wine twice or thrice a day, if the pains be very great.

If the pains cease not with these remedies, use that which follows.

TAke the whites of twelve eggs rosted under the embers, Cummin seed and Hempseed, of each one ounce and a half, flowers of Camomile and Melilot,

lot, of each two drams : boyl these in o l of Dill, 'till they come to the form of an oyntment ; apply it warm to the belly, still changing it as it grows cold. Or thus :

Take the flowers of Dill, Rosemary, Melilot, and Camomil, of each one handful ; Fennelseed, Aniseed, and Cummin seed, of each two drams : boyl them in part wine, and part water, and make a Cataplasim for the whole belly.

To streighten the Womb.

TAKE of the leaves of Myrtle and Starwort, of each three handfals, green Medlers, green Prunes, and the sharpest wild Pears, of each one little handful and a half, the Stomacks of three Cocks newly taken out, distill all these together, then take Cotton and dip therein, and then put it into the womb, and let it continue there a good while.

To streighten the Womb without the help of Swathebands.

TAKE the white of an Egg, and meal as much as is sufficient ; make thereof a Cataplasim to cover the lower part of the belly ; where it lies upon the belly, there must be a hole made, and that hole must be covered with moss.

You must cover the plaister also with powder of Frankincense.

This plaister profits more in a little while, than a Swathe in many weeks.

A Fomentation to provooke the after-birth.

TAKE the Birth-worts, of each of them one ounce, or a handful ; Carduus, Feverfew and Mugwort, each one handful ; Dwarf Elder, half a handful, ground Ivy one handful, boyl them together in Wine, or Water, or Ale, especially if there be any Fever, for then you must by no means meddle with

Wine, adding to it one handfull of the leaves, or half a handful of the roots of Master-wort.

For the same.

TAke Savine, one scruple, rind of Cassia, half a scruple, Saffron ten grains, Assa-fætida two grains, juyce of Wall-Ivy, half an ounce, Snakeweed one ounce, *Pulvis diagar.* five grains, Syrup of Mugwort half an ounce, mingle all these together, and make a potion to drink at once.

Or else take four drops of the distilled oyl of Savin in white-wine.

A Pessary for the same.

TAke the leaves of red Coleworts, and bruise them, and put them into a little piece of linnen cloth in the shape of a finger, then bruise them again, that the juyce may come through, and dip the cloth in a mixture of oyl of Lillies, Camomil, and sweet Almonds.

For the same.

TAke long and round BIRTHwort, Assa-Fætida, of each half an ounce, Myrrh one dram, Spike two drams, make them up with the decoction of Parsley, and Apple-tree-leaves.

For the same.

TAke of Borax one dram, Cinamon one scruple, Saffron three grains; make a powder, and let the woman drink it in four ounces of water of Mugwort.

To expell the Child, and after birth, in time of great necessity.

TAke of the water of Mugwort, Agrimony, and Penny-royal, of each one ounce, Syrup of Mugwort one ounce and a half, powder of Castor, round Birth-wort, Myrrh, *Asarabacca*, of each one scruple, mingle them together, make a potion.

Or else take *Origanum*, *Calamintb*, and *Hysop*, of each two drams, roots of *Orrice*, *Asarabacca*, *Savin*, each one dram, *Myrrh*, *Olibanum*, *Galbanum*, *Sagapenum*, one scruple ; dissolve them, and make a Pessary. |

To expell the after-birth, another.

TAKE one stone of a Castor, and distill it with strong Vinegar ; when you have so done, let the Patient take four ounces of this distilled liquor.

Or, you may take of the Oyl drawn out of the stone of a Castor, with a soft fire, mingle it with a sufficient quantity of this Oyl, a little of the waters of Pennyroyal, and Dittany, and a little strong Vinegar.

To expell the Birth, whether alive, or dead.

TAKE the milk of a woman that nurses a male child, and dissolve it with a little Saffron, that it may not be known ; then boyl an egg rear, and take out the white, and in the place of that, put in the milk, and let the patient sup it up ; if it prevail not in a quarter of an hour, prepare another egg, and fill it with milk, as aforesaid.

Or take of the juyce of Bugloss, four ounces sweetened with Sugar.

Against pains of the heart.

TAKE of the roots of Fennel, Bugloss, and Cicory, each two ounces ; boyl them in three pints of white-wine, to the consumption of two parts, then add Fennel-water, and Cicory water, each six ounces ; then boyl them again till there remain but a pint and a half, take one spoonful morning and evening.

To dry up the Milk.

TAKE Honey newly drawn out of the Hive, and dissolve it in water, and wash the breasts therewith.

For

For the same.

TAKE of the juyce of Mint and Shepherds-purse, of each half an ounce; mix them together and drink them a mornings, with the broth of a hen or chicken.

A Fomentation for the same.

TAKE of the juyce of Parsley, and the strongest wild Turnep, equal parts; and moisten therein a linnen cloth, and apply the said Cloth to the Breasts.

Another.

TAKE Oyl of Violets three ounces, juyce of Mint and Parsley three ounces, white Vinegar one ounce, Rose-water two ounces: boyl all these over a gentle fire, to the consumption of the juyces; then add a little wax, and make an oyntment. Or,

Take of the tops of Elder, Sage, and Mint, one little handful: boyl them in common water, and make thereof a Cataplasm to be applied to the breasts.

If you would increase the milk, foment the breasts with the decoction of Fennel, or else give her the decoction of Mint, and lay the Mint boyled upon her breasts.

Or, if these things prevail not, use this following Powder.

Take of Anise, Fennel, Cummin-seed, two drams, Ginger half an ounce, *Carui*, of both sorts of Pepper, Coral, each one dram, Cinamon, three drams, seed of *Daucus* one dram, *Siler montan.* half an ounce, *Cardamom*, Long pepper, each three drams, *Seselos* half an ounce, seed of *Sesamum* one ounce, white Poppy half an ounce, mingle them, and make a powder thereof, and take one dram at pleasure, in broth made of red Coleworts.

Or, you may use this following oyntment.

Take of Venice-Turpentine, oyl of Roses, Vinegar
of

of Roses equal parts, add to this a little new wax, and therewith anoint the breasts.

But if the Milk do curdle and harden in the breasts

First chafe the breasts well with raw honey, then take of new wax two ounces, new oyl of nuts and vinegar two or three spoonfuls, melt them together, and dip that in little round linnen clothes, with holes in the middle to lay upon the breasts.

Now if there be any tumour or hardness caused by the coagulation of the milk, then

Take of the leaves of Parsley, Hemlock, *Uinca peruviana*, Box and Chervile, and let them boyl in the strongest Vinegar, and then strain them; then take oyl of Roses Lillies, and sweet Almonds, each one ounce, of the torcoid Vinegar four ounces, mingle them in a marble mortar for an oyntment, adding one scruple of Camphire dissolved in part of the oyl, and toward the latter end of your stirring it, add the white refrigerating *Ceratum* of Galen, Unguent of Roses of *Messu* one ounce and a half, mingle them all well together, and apply them to the hard swelling part, it asswages the tumour, and causes the milk to flow through the Teats.

If the Tumor be painful and enflamed, you must not use the Camphire, (for it encreates the pain) till that the pain be asswaged.

An Oyntment against the curdling of the Milk in the Breast.

TAKE of the roots of Marsh-mallows half a pound, boyl them well in Vinegar, and strain them thro' a hair sieve, add to this Bean-meal one ounce, powder of Rue, and dried Mint, one dram; Oyl of Mastick as much as suffices.

Against Fissures in the Breasts.

TAKE Gum-Arabick most finely powdered, one ounce, Rose water and *Aqua-vitæ* a sufficient quantity, prepare them together, till they come to a just thickness, make thereof an oyntment, and apply it to the said Fissures.

Or else, anoint the said Fissures with Ointment of Roses, then apply the inside of the leaf of Ground-Ivy, changing often; this cures within six or eight days.

Another of the same.

TAKE *Lytharge* of Silver, Myrrh, Ginger, and oyl-Olive, as much as suffices; mix them to the thickness of an oyntment; before you apply this, moisten the Fissures themselves with spittle, but no part of the breast beside.

Pain in the Breasts after Delivery.

TAKE new Wax two ounces, oyl of Nuts half an ounce, oyl of Rape-seed, or Turnep seed half an ounce; first melt the Wax, then add the Oyls; dip therein the clothes cut fit to the breasts; if there be any pain after delivery, the application of these cloaths, will with great success assuage the same.

An Opiate to be given to Childern newly born.

TAKE Mithridate of *Alexandria* three drams, Conserve of Bugloss and Roses, of each one dram; mingle them well together, and keep them in a glass Vessel well stopt; an hour, or half an hour after the Child is born, before it hath suckt, give to it of the foresaid opiate, to the quantity of a Filberd; let it not suck till five hours after; continue thus doing for a month, giving the Child this opiate once in a week; and then it will be sufficient, that the Child abstain but an hours space from the Teat.

It will not be amiss to anoint the Navel of the Child
with

with an ointment made of Ambergreece, and Suet, equal parts, with a little oil of sweet-Almonds. This will preserve the child from Epilepsies and Convulsions.

Against Barrenness.

TAKE of Pine-nuts, first well washt in Rosewater, six ounces; sweet Almonds, washed in like manner, and bruised, each two ounces, Citron pill, condited root of *Satyrion*, *Erythranion*, one ounce, *Pulp* of *Sebesten*, Prunes of *Damascus* fat, boiled in Sugared water, each one ounce and a half; *Coriander* prepared three drams; *Pulveris Diambre* one dram, *Penidium* one ounce and a half, the inner rind of Cinamon, half an ounce, true Amber of an Ash-colour, one dram, Mosc. one Scruple, refined Sugar boiled in Rose-water, one pound and a half; take all these things and beat them, and powder them well, and make thereof a Paste so dried at a gentle fire. Let the woman take this at pleasure after dinner, and three hours before at pleasure, abstaining from liquid meats. The man also may eat of this paste; but let him not use copulation at the time of the Womans Purgations, nor when she bathes her self, but presently after. Those mornings that he abstains, let him take one spoonful of the water of Cocks-blood, with three or four spoonfuls of the best Broth.

For the same.

ASyrup. Take Syrup of Hempagrimony, Simple, Oxymel, Syrup *de rad.* each one ounce and a half, waters of Nipp, Betony, and Mugwort of each three ounces, make thereof a syrup perfectly boiled, strein it, and let it be aromatized with Cinamon, for three doses, morning and evening.

A Potion. Take Agarick infused in Honey of Roses, and a little white-Wine for a whole night, one ounce; *Diacatholicon*, half an ounce, *Diaphenicon*, *Elect. Indi*
major

major, each one dram and a half; Syrup of Roses *Solutive*, with Agorick one ounce, with a decoction of red Chiches; make a Potion thereof, and give it after the Syrup is all taken, for ten days, and ten days before the coming of the monthly purgations.

Three days after the operation of the said potion, let blood in *Vena Saphena*, of the right foot, and take away three ounces of blood at evening.

An Opiate. Take of the great *Triphera* without *Opium*, two ounces. Methridate three ounces, mix these well together, and let her take thereof the quantity of a Walnut after she is let blood, drinking upon the said *Bolus*, a spoonful of Aromatick Wine, white or Claret; let the Patient take this when she is clean from her Purgations only in the morning, while she hath them upon her only at night, and then let her also make use of this Pessary.

Take of Spike, Myrrh, and Agarick, and Colocynth each three drams, *Benedict*. one ounce and a half mix them well together with the juyce of *French Mercury*, and wrapt in fine red silk, make thereof little Pessaries, and put one of them into the Womb in the day, and another at night: But, from the time that she is let blood until her Purgations, let her use but one in the day; but from the time that they begin, until the time that they end, let her use two, as is before said.

Let her withal take this following Clyster two or three days before her purgations.

Take Feverfew one handful, Penny-royal, Calamint, and Savine, of each half a handful, seed of Juniper one ounce, flowers of Melilot, and tops of Dill, of each one handful, make a decoction of nine ounces of water, add thereto oil of Lillies four ounces, two whites of eggs, and one dram of common salt.

Lastly, one day before her monthly purgations, let

let her take three Pills of those which are called *Pillule Rufæ*, then after she is clean from her Purgations, let her lye with her Husband.

For the same.

AN Injection. Take Cypress one ounce, Myrrh half an ounce *Pulp* of *Colocynth* one dram *Bdelium* one scruple, water a pint; boil them altogether to the consumption of the third part, then strein them, make an injection of four ounces of the streined liquor into the Womb, three days before the Bath, and let the Patient keep it as long as she can.

A Fumigation. Take juyce of *Bistort*, *Schoenanth*, Cypress nuts, red Storax, and Mastick one ounce, Hares-dung; mix them, and pound them well together, and make a fumigation; let the patient receive it sitting on a stool with a hole in it.

Then let her use this following Bath.

Take Basil, Calamint, Betony, Melilot, Roses, each two handfuls. Thyme, Elder, Germander, Mugwort, Savin, Balm, of each two handfuls, Feverfew, leaves of Laurel, and Lavender, each one handful, bruise them together, and when the water boyls, throw them in; when they have boiled sufficiently, let her take the waters off, and bath therein.

A Plaister, Take of the mass of Emplaister of Mastick, one ounce; of Piaister for the Womb, two ounces, mingle them together, and extend them upon a round piece of red cloth; in the middle whereof, put one *Trochisch de galla Moschat.* and six grains of Amber-greece; the last day of her bathing, when she goes to bed, let her apply that plaister to the region of her Matrix.

That Night, after due concoction, let her lye with her Husband,

To increase Lust, and to help Conception.

TAKE of the juyce of the Herb Mercury, and clarified Honey, of each one ounce; of meal of *Nigella*, two ounces; make thereof a mass, and let the Patient take two or three every night.

An Opiat for the same.

TAKE Conserve of *Eringo*-roots, and *Satyrium*, each three ounces, green Ginger condited, *Citron* rind one ounce and a half, sweet Almonds, Pistaches, Pine-Apples, Filberds, Chesnuts, Dates, the *Pulp* of *Cocus*'s of each one ounce; of the reins and loins of the beast called a *Skink*, of the pizzle of a Bull, of the stones of a Hare, or Boar, of each half an ounce; seed of Parsnip, Rockquet, and Nettles, each three drams, white Pepper, *Galang.* and cinamon, each half a dram; all these things being well provided, and beaten, mix them together with Wine, sweetned and boiled to a thickness, and make an Opiate; add thereto of the powder of Glow-worms killed in the steam of Vinegar, one scruple.

For the same.

TAKE Pine-Apples, new Filberds peel'd, of each one ounce and a half, brains of Cock-sparrows two drams, new *Satyrium*, roasted under the ashes in wet tow, three drams; Stones of a Ram roasted, half an ounce, *Indian* Nuts, one dram, pound them all with the broth of young Pigeons, then mingle therewith six ounces of refined Sugar, and boil it to a thickness, and add thereto the following pouders.

Take seed of *Bombax* cleansed, the best Cinamon, each two scruples, seed of Rocket, Onions, Nettles, and Parsnips, each half a dram, the reins of *Skinks*, Long Pepper, *Galang.* White Ginger, of each two scruples, shavings of the pizzle of a Hart four scruples; make a Confection, and take the quantity of a Walnut after

after the first sleep, and two hours before you eat.

An application to be made upon the Privities presently after Delivery.

TAKE the whites of two Eggs, and oil of St. John's wort, of each one ounce and a half, oil of Myrtles one ounce; dip therein flat stoups of Hemp, and apply them to the lips of the Privities; do this three or four times a day, but take heed that it touch not the neck of the Matrix, because it hinders its purgation.

The next day foment these parts with this following Fomentation.

TAKE of Wine and water half a pint, of Madder, Rose-mary, and St. John's-wort of each two little handfuls, let them boil for a Fomentation, which is to be applied hot, with the Hempen stoups aforesaid. This is to be done the second day.

The third day, take wine a pint, water half a pint, Myrrh two drams, Cinamon two drams and a half, Alum two drams and a half; of the stones of Grapes two drams, the rind of Granates one dram, flowers of red Roses, one little handful and a half; make of this a decoction to foment the Womb until the ninth day twice a day.

Take oil of St. John's wort one ounce and a half, *Sperma Cæti* three drams, with a little wax; make of this an ointment to use at the beginning, with the aforesaid Fomentation to the lips of the Privities.

When you have taken away the sheeps-skin, as is before said, you may not only do as is there set down, but also use this following method.

First, take *Sperma Cæti* two ounces, oil of sweet Almonds, Camomile, and St. John's wort, of each an ounce and a half, Goats suet one ounce, oil of Myrtles half an ounce, Saffron half a scruple, with this ointment being lukewarm, let the belly be well anointed once every day, then lay over the whole belly this following Cerecloth.

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Take of new wax four ounces, *Sperma Ceti* one ounce and a half, Turpentine wash'd in Rosewater two ounces and a half, oil of Almonds and St. John's wort, of each one ounce, Saffron half a scruple. Let them melt and boyl together; when all the ingredients are well mixed, take them from the fire, and put into it the hempen cloth, and when it is cool, make it smooth, and apply it; let it be bound on with swathes, and do this for eight or nine days together.

The Woman being thus duly and rightly purged, and being free from any Fever, or other bad symptoms, she may make use of these following Baths.

She shall go into the Bath three mornings together, the first being luke-warm, staying therein but a very little. The second a little hotter, with something longer continuance therein. But in the third let her stay as long as she can.

The Bath in Summer.

TAKE a very clean Tub, wherein wine hath for sometime been; put therein a quantity of the best Wine, and fill it with River-water, and the second day after you have filled it, put therein Marjoram, Mug-wort, Agrimony, Penny-royal, of each two handfuls; then let them boil, and as they boil, now and then quench a hot piece of Iron therein, then add flowers of red Roses, two ounces and a half, Camomile, Dill, and Melilot, of each one ounce and a half, strein them all, and so make the first Bath, out of which let her come out as soon as she feels any pain.

When she comes out, let her take as follows.

Of the rind of Pome-citron, and Conserve of Bugloss, of each two scruples, let her take this going into her bed; then let her sweat, and the sweat being wiped off, let her eat some good and wholesome meat.

Take the water of the first bath, and add thereto Bean-meal, and Oat-meal, of each two pound and a half,

half, meal of Tares one pound and a half, of Lupines one pound, Roach-allum, and Salt, of each four ounces, Cloves and Nutmegs, of each one dram; let them be aromatized with Benjamin and Storax, then put them all together in a bag, and let them boil in the foresaid water.

When she comes forth, let her take the aforesaid Bolus.

The third part.

FILL the Tub emptied of the Wine with River water, then add thereto a quantity of white-wine; then take of Rosemary, Mint, Marjoram, Mugwort, Savin, Ground Ivy, of each two handfuls, Scarlet grains, four ounces, flowers of Rosemary, Camomile, Mint, of each two ounces; Bean-meal, Oat-meal, of each one handful and a half, meal of Lupines and Tares, of each one pound; Cloves, Nutmegs, and Cinamon, of each half an ounce; bruise all these things together, and let them boil in a little bag, adding thereto a pint and a half of *Aqua vitæ*, and let burning Iron be often quenched therein. This is the third Bath, wherein she is to stay as long as she can.

When she comes forth, let her take the same Bolus, as before.

After she hath bathed, let her foment for one or two days the lower parts of her Belly.

TAKE of red Roses two handful and a half, *Shoenanth* half a handful, Myrtle-berries two drams and a half, Allum one dram and a half, Maltick three drams; let them be bruised, and then boil together in sower red wine: Add also two drams of Nutmegs; with this being taken lukewarm, let fomentation be made for eight days together.

The fomentation ended, let her receive this following Fume, in a Chair with a hole in it.

Take *Lignum Aloes* raw, half an ounce, Nutmegs, and Cypress-nuts, of each two drams and a half; yellow

Amber one dram and a half, make all these into powder, and let her sit over the Fume.

A Fomentation for the Womb the second day after the Bath.

TAKE Galbanum and Cypress-nuts, of each half an ounce, rind of Granates two ounces, red Roses dried, one ounce, Marjoram a handful, *Schoenanth* one handful; Allum a dram and a half, Thyme half a handful; let them be boiled in sharp wine for a Fomentation.

To cause the swelling of the Belly to fall.

SOME women have their bellies as much swelled after Delivery as it was before; when any such thing happens, do as followeth.

Take half a pound of Figgs Barley-meal and Bean-meal, of each four ounces, powder of Brick two ounces, Cypress nuts one ounce; let them boil all together in Smith's water, till it come to a thickness, then spread it upon a linnen cloth, and apply it warm to the Belly; re iterate this often, and the belly will fall to its wonted shape. Or else,

Take meal of Beans, Rice, and Almonds, of each two ounces, powder of Brick one ounce and a half, Bole-Armoniac two ounces and a half, Dragons blood one ounce and a half; of Cypress-nuts ten drams, Scarlet grains, three ounces, Galls half an ounce, oil of Myrtles six ounces, wild Prunes, Rosewater each a pint and a half; boil them to the thickness of a Pultess, and apply them as aforesaid to the belly.

Pain after Delivery.

TAKE heed, that when you find the Patient in pain after Child-bearing, especially on the right side, that the redness, or high colour of the Urine do not deceive you, whereby you may be induced to give refrigerating medicines, finding the whole body to be full of such urine proceeds from the greatness of the pain and commotion in the body, and the hot lying in bed.

Therefore if you find the Patient to be full of pain in her

her belly, and sides, and likewise perceive a retention of humours that should be voided more fluently.

Take of Sweet-smelling-Flag, one ounce and a half, Zedoary half an ounce, Mace eight scruples, Cinnamon four scruples; make thereof a powder, and give her one dram at a time in powder.

Now though there be a Fever which seems burning, yet refrain not at all to give this powder; for it doth not for all that augment the Fever, but causes the Womb which was so lately and violently moved, to return to its former estate, and the pain of the Matrix being ceased, the Fever will cease of it self. Or else, take sweet-smelling-Flag one dram, Dittany half a dram; make thereof a powder.

Or, take root of Dittany one dram, Seed of Hartwort, and leaves of Rue, one scruple and a half, make them into powder, and give it as is before said.

Against the swelling of the belly, after Delivery

TAKE *Origanum*, Night-shade, Mastick, of each one scruple, *Sagapenum* as much as suffices; make of this seven Pills, let her take them all at once, and let her drink upon them four ounces of the water of the flowers of white Lillies.

Against wrinckles in the skin after Child bearing.

TAKE oyl of sweet-Almonds two ounces, Capons-grease half an ounce, liquid Storax half a dram, Muscilage of *Tragacanth*, extracted with Rose-water, two drams, Wax as much as suffices, make thereof a Cerecloth, and apply it to the belly.

Oyl of sweet-Almonds, with the marrow of a Hart, is good also for this purpose.

This following oyntment may be used before a Woman lyes down.

TAKE the marrow of the fore-foot of a weather in the full of the Moon, set it on the fire, and let it melt in Rose-water by degrees; you may conveniently

veniently add to this Hens-grease, or oyl of Lillies.

Another.

TAKE the Seam of a Goat, a Kid, and a Weather, of each three ounces; wash them diligently in Rose-water, adding *Sperma Cæti*, Rose-water as much as is sufficient, and as you beat them, and mix them together, add powder of Mastick with the white of an egg, and so make an oyntment.

A Pomatum for the same.

TAKE Oyl of sweet-Almonds eight ounces, *Sperma Cæti*, Capons-grease, marrow of a Hart, and the bone of a Weather, four ounces; melt them all together between two dishes, in water of Lillies, then in Rose-water.

An Oyntment for the same.

TAKE of the Muscilage of the Seed of Fenugreek, and Hempseed, extracted in water of Lillies, one ounce, oyl of sweet Almonds and Lillies, of each half an ounce, the blood of a Hog fryed, the fat of a Capon, and a wild Duck, of each six drams, with a little new wax; make thereof an oyntment, and keep it in a glass covered with wax.

Another.

TAKE white Wax four ounces, melt it, and add thereto the marrow of fifty feet of black weathers, gathered in the full of the moon; when they are melted, add thereto oyl of sweet Almonds, six ounces, wash them in water of Gourds and Lillies, 'till it grow cold, then wash it again in Rose-water; if it be too thick, you may add a little oyl of Olive.

Or, you may take oyl of sweet-Almonds, and oyl of Olives of each five ounces, Clove-water four ounces, Musk three grains; a little Benjamin; mingle them, and bruise them well together, and let them digest for twenty days together: Then dip your cloaths or skins therein, and keep them clean wrapt up in clean linnen.

T H E

T H E C O M P L E T E M I D W I F E. Her Practice Enlarged.

The serious and most choise Secrets of Madam Louyse Bourgioes, Midwife to the Queen of France ; which she left to her Daughter as a Guide for her : And also for the Practice of all discreet Midwives, to prevent all dangerous Mistakes in a work of so high Concernment ; necessary to be known by all Child-bearing Women, and others.

IN the Year 1630. a young Lady whom I was wont to bring to bed, passing by my house, came in to me, and told me, that she was four Months gone, and that she perceived the Infant to stir ; about a Month after, she came to see me, and told me that she was in much pain, for that she had not perceived the Infant to stir in two days, and that therefore she believed that it was dead, by reason of a certain very great Fright which she had had ; for at the time that she was frightened, she perceived the Child to move, but after that never ; and her belly began by little and little to wax less ; and about three weeks after she had that reflux of milk that Women use to have that lie in ; when this was gone, she had no grievance ; yet seeing her often, and knowing her to be big with Child, she asked me my advice, to know what she should do. Whereupon I asked her, if any ill vapours rose up into

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her mouth? she told me no. If she had not lost her appetite? she answered, that she never had a better in her life; her heart was light, her body in good temper, so that there was nothing that troubled her but an apprehension she had, that the Child was dead. whereupon I made her try all means to make the Infant stir; but she notwithstanding felt nothing, only she perceived that something did heave a little upon the operation of the Remedies, which was nothing but the Matrix, which being now distempered and grown cold, did as it were answer the hot Remedies, testifying thereby some good which it received thereby. I advised her to be patient, and to wait Nature's leisure, which is provident enough of it self; telling her that I had seen an infant which had lain a long time in the womb without budging, which for all that was not dead, although you could not perceive in the woman any thing, but the signs of a dead Child. I had oftentimes brought the Lady to bed, and she still had very good Deliveries, and very sound Children, of a good colour, so that I believing her to be of a sound constitution, thought that if the Infant were dead, Nature, which was very strong in her, would expel it in time convenient, and that she should not be forced, not having given any testimony of defect; resolving also, when her Reckoning was out, if then Nature shewed it self weak, that we would consult her Friends and Physicians. Many of her Friends told me, that they doubted that she was deceived in thinking her self to be with Child; to which I answered, that they might be confident that it was so. In brief, she was brought to bed, sixteen weeks after the fright which she had. Now here ariseth a great doubt, whether the Child died at the hour of her being scared, by reason that it did not move in all that time? A reason that the Child was not dead,
may

may be, because that the Gentlewoman had not her milk till within three weeks after; and yet I cannot but think that it died at the same time; for certainly, by that fright the vital spirits were ravished from it and the blood of the Arteries retired to the heart of the Mother, not being distributed to the Infant, but at the good pleasure of Nature; the course of which being stopped, it retired to its first source, through which the Child suffering a suffocation, gave a violent motion; and now, after the fright, was come to her self, and that Nature would have returned to finish her work, she was not deceived, because the vital faculties of the Infant were extinct; and, notwithstanding all this, the Mother not ceasing to restrain the menstrual blood as she was accustomed; that finding it self stopped, and still increasing without that use made of it that was wont, it made a reflux to the Breasts, which flowed down again in five or six days; for the Infant coming to decrease in the womb, now way was made for them, which came not down for all that, but in the Delivery and after; which was in this manner: At the end of the sixteenth week after the fright, she had pains in the night, she thinking to endure them well enough 'till morning, in the morning caused me to be sent for. I came to her, finding with her a Physician, and sundry others of her acquaintance. The Physician that expected me, had ordered a Clyster to give it her if I thought it to the purpose; I found her pale, cold, and yet in a sweat, with so little pulse, that I esteemed her dead; I touched her, and found she had been in Travail, which had been too long neglected; I called presently for a plain silver dish, into which I squeez'd the juice of half a Citron, and set it upon a Chafing dish of coals; being warmed, I caused her to take it; this restored Nature a little, and stirred up her
pains,

pains, and then I assisted her; notwithstanding some of the waters ran down: After her first throw, the legs and thighs of the Child came forth: Now finding the Infant to be dead, and seeing that she was troubled with no more throws, I was afraid of drawing it forth, for fear it might be rotten: I did give her a Clyster without moving her, the force of which bringing the Child away, she was delivered of a dead Infant, all over of a leaden colour, without any ill vapour; the Secondine sound and fair as you shall see, her purgations as clear as could be, and she had as good and as happy a Lying in, as any woman in the World; all which time she had not the appearance of any Milk at all. Hence we may admire the effects of Nature, which are wonderful! But in such cases Women must be sure in due time and place; for if a Woman do resist her pains, and doth not put her self in a right posture, she runs a great hazard of her Life.

A second Observation of a Woman that had been in Travail nine days.

BEing called to the Labour of a Woman that had been in Travail nine or ten days, of whom there was little hope; I went, and there found the Woman almost dead, her eyes open and fixed, her nose shrunk in, her breath smelling like a Charnel-house; and she took nothing down into her stomach, that she did not instantly vomit up again; she had drunk up above two pints of water in an hour, and by her bed, there was a whole sea of those things that she had vomited up. They gave her cold water, and the yolk of an Egg sometimes, though it came up again at the same instant. She felt no pain of the Infant, but finding her Womb was open, and her waters beginning to come down: I found that she had been in Travail; only Nature was oppressed, and had not had any good assistance,

sistance, so that the Infant was retired back again, which stifled the Mother, and provoked her vomiting. Upon which, I gave my advice, and though I thought my self come a little too late, yet I resolved to do what lay in the power of my Art; and therefore I resolved to give her a good strong Clyster to awaken Nature, and to bring the Infant lower, which did according to our hopes; afterwards to drink a small quantity of Rhubarb-water which stayed with her; a little after, I gave her the Yolk of an Egg, which stayed with her also, causing her to drink nothing but Rhubarb-water; and at every hour's end, I gave her the Yolk of an Egg, which did also stay with her; by this time, Nature began to strengthen it self, and the pains of the Infant came again; and in less than two hours, after the Clyster and other nourishment given, when I saw her pretty well, and that Nature strove to expel the Infant, I gave her half a dram of Confection of *Alkermes* in a little Wine; and a little while after I caused her to take another Clyster, into which I put a little *Hiera*, and a little *Benedictum*, which finished the work; for she was then delivered of a very lusty Child, which lived about two days: I came thither about noon, and she was brought to bed before nine at night. I wrote this thus particularly, to let you know that oft-times for want of knowing where the mischief lies, the Remedies are misapplied; and indeed a Woman Travailling in the ninth Month, ought chiefly to be succoured with Clysters.

Of a Woman here in Town that bare her Children eleven months, and could not be Delivered.

BEing called to a Woman in this Town, that thought her self three months and a half gone, which is one of the Terms of time, wherein commonly the Moles and False-births are delivered; having then

then some loss of blood and pain, I was sent for, and judged it to have been some imperfect Conception, and therefore I used all means to assist her; yet could she not expel it, for all these long pains: Whereupon finding some strange apprehensions in her, I wondered; for, in all the time of my Practice, I never knew such a thing as that dangerous in my life. But I afterwards found this apprehension to come from a certain accident that had happened to a Sister of hers, who being with Child, carried it very well to the end of the ninth month; at the end of which she began to be in pain, as if she would have cried out: the pains were great and long, which they were not at all astonished at, by reason that it was her first Child, yet were not these pains accompanied with any signs of Labour, as, the opening the exterior orifice of the Womb: And they continued thus for the space of two days and two nights. Many medicines were used to facilitate the birth, but to no purpose; and now she felt not the Child stir any more. And now it was concluded, that she had mistaken her time; and now being at rest for four or five days, and growing weary of the City, she went into the Country, and being returned without taking notice that she had received any harm, she was taken with the same pains as before, which continued a day and a night, and then ceased as before. This was adjudged to be certain pains of the Colick; after this, she endured one month longer in her former estate, which was now the eleventh month compleat; at the end of which she felt some little pain like throws, which presently affected her heart; upon which she was laid upon her bed, and they brought her Wine; but at the very instant she died, without having any time to call for assistance: Seeing her dead, they perceived upon the right side of her belly a very black
mark

mark about the breadth of a Dollar; being opened, they found the Child all putrified. Hence we must observe, that in Women that are big with Child, who have frequent pain, and nothing coming forth, the Matrix that should open, rather shutting it self closer, whether it be at the time or no, you must make for them clysters that expel wind, which are to be reiterated as occasion requires; which Rule, if it had been observed in this Woman, she, nor the Fruit of her Womb, had not perished in that manner.

Of the common opinion, that a Woman seven months gone, ought to walk very much; and of the Accidents that happen thereby.

IT is a common error among Midwives, which is not to be passed by, that a Woman with Child, when she hath gone seven Months of her time, is to walk much: Upon a conceit that exercise is very proper for her; for that, they say, doth loosen the Child from the reins, and facilitates the Birth. I confess, as to facilitating of the Birth, it may something avail; only I must add this also, that it is better to draw away the Child than to break it; and moreover it is better to be something longer in Travail, than to incur two or three evils which ordinarily happen; the first is, that the Child in the end of the seventh month, doth make certain endeavours to free it self from the belly of the Mother; and without doubt his first endeavour is to turn himself in the belly of the Mother; for the Infant turns himself a good while before the time of Labour; and therefore, I say, Exercise is very dangerous: The first reason is, because by pushing downward the belly is dilated, and especially in such as carry their Children low; and besides, oft-times the head drags down all the body of the Womb, and
loosens

loosens the ligaments in such a sort, that after Delivery it can hardly be put into its place again. Besides, the Children having their heads between the bones of the Mother, by much walking of the Mother, they come to be bruised, so that the Infants do many times dye, and no man is able to give a cause why; for the branches of veins which are for the nourishment of the brain open in an instant, letting out the blood which is contained in them; and when the corruption is ingendered, there follows immediately Feavers, and corruption of the Infant: At other times, Women coming to sit upon a hard seat, do bruise the head of the Infant, which causes like accidents; and in all these accidents, none but the Midwife is to blame, unless the belly it self be spoyled. This, they say, is the fault of the Nurse, who did not apply remedies fit to restore the fault. I must confess that remedies do much avail to the recovery of the aforesaid malady, and do much avail to the healing of that disease; but, to restore it to such an estate as it was in before, I say it is a thing impossible for medicines to perform: For the skin which is once separated, cannot be closed again without a scar. I would now not only blame those that assist them, but, by putting the actions of people before them, shew them where lies the fault, and what reason I have so to do: I must confess that false accusations have made the most able Midwives timorous; for they lye liable to so many causes of detraction, that all that are either but indifferent good, or else not good, are all accused alike, if any thing fall out amiss with the Patient, as if they were the absolute causes of the evil, or that it lay absolutely in their power to hinder it. It happens also many times, that a Midwife worthy of that name, doth deliver a woman from death, and yet in the place of much praise, she incurs many

many times much blame; so that they are oftentimes constrained (to avoid the scandal) to advertise them of their ill procedures, and to give place to those that know not how to do things with that sweetness and judgment. The fault is no where but in the ignorance, scandal, and ingratitude of Women toward those of this Calling. Besides, there are a company of young Women, that because they have had one Child, do give themselves a great deal of liberty to talk of these things. Cries one, I like not these Midwives that handle me; I will change mine, cries another, for that trick also; so that many out of a kind of fear have a greater desire and will to be complacent than to do well; and so sitting with their hands before them, entertain their Patients with discourse; who for all that feeling their pains, are constrained to thrust forward, upon which the head of the Infant coming first, for the most part the womb serves for a *Head-band*, which comes forth before it; whereas, might the Midwife be permitted to touch the Patient, they might put back the Womb, and prevent many accidents that happen in Lyings-in, which happen sometimes to be a total relaxation of the *Matrix*; of which when the Women complain to their complacent and flattering Midwives, they reply; why, Mistress, you know I did not touch you; and besides, I am not in fault if you have been touched: This is the fruit of their reproaches. You will say, there are abundance of Countrey-women that the Midwife never touch at all, and they do not know scarcely, whether a Woman lye in, or no, unless they see the Infant appear. But they are not free from the Disease whereof I speak; for I have seen so great a company of them, that I have been afraid to behold them. This comes, say the Midwives, because they touched them not, and that

that it is occasioned, either because the Infant is too big; or they say, it is a burstness, or the coming down of the great gut; the most subtile put up a Clew of Thred, the others a Ball of wax, which eateth a little while, but comes out again every hour.

Of a Child which they thought sick of the Epilepsie, occasioned by the sickness of the Mother, and of the cause.

ONE day there came to me a Gentle woman, to desire me, that I would give her something for her Daughter that was sick of the Mother: When her Mother related what she ailed, I desired to see her. I saw her, and she had in one hour two several fits, which was an affrightment, attended with very much yawning, after which she remained in a very great weakness; all which time the mouth of the Child was drawn more to one side than the other; the eyes when she was out of the fit were open, and fixed in one place; I inquired of the Mother, at what age her daughter came to be first troubled with it; who answer'd, that she had been in this Town something more than a year; and that before that time she was never troubled with any such thing: I gave her the best Counsel that I could; and first of all I bid her to carry her again to the place where she was first nursed: using some few remedies that were convenient; which prospered so well, that, after she came thither, she had but one fit, though she had them so frequently before. Of this no other cause can be given, but that the air of the place where she lived for that year being thicker then that where she was nursed, caused in her a stirring of the humours, with which the mother was continually afflicted, she being disposed naturally to that kind of disease.

Of a young Woman, who being struck upon the belly by her Husband with his foot, was in great pain, and could not be brought to bed without the help of a Chirurgeon.

I Will here relate a thing which I have seen in a young Woman; that, if the like accident should happen, the same Remedies may be applied. There came a Woman to me, to declare to me a disease with which she was troubled, desiring me to do my utmost; for that hitherto, she could not lye in without the help of a Chirurgeon, who had already killed two of her Children. I, knowing what an ill Husband she had, and that he had given her a blow upon the belly with his foot, and had broken the *Peritonæum*; which was the reason, that part of her guts hung down upon the share-bone like the bag of a Bag-pipe; to which place, being big, the Womb jutted out, so that when the time came, the Infant had not liberty to turn it self; so that the Midwife seeing she could not have the Child without losing the Woman, was fain to make use of Chirurgeon. I considered her disease, and ordered her to carry a swatheband, such a one as Women with Child carry to support their bellies, only made a little more hollow; and I caused her to wear it as they that are burst do wear half-flops, lying smooth with cushions within, and never to rise without this, whether big, or no; which she did, and still does, and bears as fine Children, and lyes in as well, as any other Woman.

Of two Deliveries of one Woman.

THere was a Woman, who being come to a sufficient age, became big: she causeth two of the best Midwives of the Countrey to assist her in her Lying in; the hour being come, they did as Art commanded them, which was, The Child coming well into the world; to keep her in a good situation, to cause her to eat things which were only for the purpose, to keep

her moderately warm, and then to bring her pains to a good issue. I excused the passion and impatience of friends, but I would not do any thing against my duty for complacency; a fault that is soon committed, but not so easily repeated of; This Woman was pretty long, as most Women are of their first Children; in which time her husband, altogether impatient, and seeing her to doubt the report of the Midwives, Therefore, said he, here is a Chirurgeon hard by, who may be sent for to resolve the doubt of the Midwives; he sent for him just about the hour that the Woman was to be brought to bed: The Chirurgeon when he came, saw that the Child was ready to come forth. The Midwives who had given way to the Chirurgeon, thinking to take their place again as soon as he had touched her, to make his report, were deceived; for he seeing the business ready to be done, told her Husband that it was necessary for him to operate, but that he would proceed with so much industry, that he would not only bring forth a sound and a lusty child, but moreover that he would render his wife also into a safe condition. The Midwives when they would have spoken, were put to silence. The Gentlewoman was presently delivered, and he stayed but a little while to receive his reward: Thus the Midwives that had attended long, and all the while of the Travail, were despised, and put off; and the Chirurgeon extolled and praised, and well rewarded with several most obliging and courteous invitations. About a year after, he was entertained upon the former score like a Prince; the hour of her Labour came again; and the Gentleman was gone to visit some of his friends, having such a confidence in the Chirurgeon, that he set his mind at rest for any danger. The Labour of this child was not like the Labour of the other child; for it came with the feet foremost; and when the whole body was come forth,

forth, the head could not be got forth. He had brought with him no instruments, thinking that this Delivery would have been like the other ; but seeing himself at a stand, he sent to a Chirurgeon not far off for an Instru- ment : in the mean time, he sent into the kitchen for a Ladle, with a hook at the end thereof, to draw forth the child. He drew it so well, that he drew away the life of the child : and without seeking any further for any body to saddle his horse, or bidding any body fare- well, he fled his wayes. This may be an instruction to those that are so ready to entertain Mountebanks, and Empericks ; than whom, there are no men more prodigal of the life of another for money.

*Of a Woman, that because she would not be ruled
in her Lying in, died.*

I Was one day called to the Labour of a woman, which had good Deliveries of her Sons and Daughters, at their due time, although her Deliveries of Boys were always more difficult than those of her Daughters ; being come to her, I found her walking in the Chamber with her leggs bare, in a season that was not over-hot. I caused her to be put into her bed to warm her again, but she would by no means endure it ; although I prayed her, she was angry with me, and told me, This was not the rule, to be constrained. The Mistress and the Nurse combined against me ; the night approached ; the waters being come down, I feared the ill success of this business, that her disease would be irrecoverable by reason of her self-will'dness. I desired her husband to use his endeavour, but he could do no more with her than I : about midnight, I prayed her to go to bed again, and to warm her self, and unless she would do so, I could do nothing. She told me, I understood nothing in respect of a certain Surgeon, who, when she had such a kind of Labour before, only toucht her with his finger, and delivered her ; and that she

would have him. I was content, and so she sent for him. He came very confidently, but his work was not at so easie a pass as formerly : he put a good large Table-Napkin before him, trussing it up to his elbows, saying he was as able to deliver her as before. She would no more see me after his arrival : the Surgeon to whom I represented (after his arrival) all that I had understood and seen, and the fear which I had of her, told me that all would be well. At day break, a neighbour of mine calling me away, I desired her Husband to let me go ; but he was unwilling, unless I would promise to come again, which I did ; and as soon as the door was open, one of the servants told me, another Midwife was sent for. Her Husband desired me again, that since the Chyrurgeon failed of his skill, I would use my skill ; but it was too late, for the Chyrurgeon left them, and the Woman died. See here how ill a thing it is to be opinionated, for I could easily have delivered her, if she would have been ruled by me.

Of certain Women that bear Children, and lie in before their time : And others, at their full time, who grow big, and full of humours, which causeth the death of the Child, presently after their Delivery ; their Children being nourished in their bellies, like fish only with water.

I Knew a Gentlewoman who had Laid-in three times, but yet none of her Children lived : I desired her to take a Physician that might give advice both to her and me, and to order her some remedies, and a government of diet to keep her from suffering the like accidents for time to come. We chose a Physician, who prescribed certain Tablets or Trochisques, to take from the time she began to grow big, until the time of her Delivery, twice a week ; as also to take the water of *Indian Bul-rush*, and of *Sarsaparilla*, to mix in her drink, or broth, as often as she would, having a due

due regard to the heat of her blood: She observed every tittle of his directions, which made her to bear a Son, alive, sound, and healthful. She continued these Remedies four years together, but the next time she grew big with Child, she thought that Nature of it self would be sufficient: I countell'd her to the contrary, but she hearkned not; so that when her time came, she was brought to bed of a dead Child. I shall give you the Receipt of the Tablets, and of the water, for the benefit of Women that are subject to an ill Delivery, by reason of the great quantity of water, which hindereth the Child from turning in the Womb: The Water is made in this manner.

Take two pints, or two pints and a half of water; put therein half an ounce of the root of *Indian Bulrush*, and an ounce of *Sarsaparilla*; put this in the drink, and let it infuse one night; mix it with the drink, or else drink it pure.

The Tablets are made after this fashion

Take Mace, Saunders, Rhubarb, Pearl, and Coral, Sena, of each 25 grains, with one ounce and half of Sugar; let every Tablet weigh six drams.

The observation of a Woman, who was thought unable to bear any more Children; yet contrary to expectation, was delivered of one; and the reason thereof.

THere are certain Women who have the neck of the Womb long and hardned, by a cold humor that falls down thereon, and renders them incapable of conceiving. One I have heard of, who was afflicted with this Disease, and voided a great deal of putrified blood; by a certain fumigation that I taught her, she was cured. I can say this of a certainty, that after this Woman had voided this putrefaction, she came to see me with a very lusty Child, and was big of another; for being discharged of the burden of putrified blood, she found her self marvellously free for

Conception; for the Matrix that began to be ulcerated, was now fortified, and strengthened again, and the natural heat began to take possession there again.

A good observation in the choice of Nurses.

THERE be two sort of Nurses which I have found :

The one is of such Women as are of an ill humor, or juice ; which humors settle all in the milk, for that is the place where these fluxes discharge themselves. These Women are in a better condition being Nurses, than when they are not Nurses; and being not Nurses are subject to pains, sometimes in the arms, and sometimes in the shoulders, sometimes in one of their legs or thighs ; or else they are subject to the watering of the eyes, or swelling in the corner of the eye or nose. These are good Nurses, as long as Children are fat ; but the fat is soft, and the Infants dull and fowly, giving no great signs of vivacity ; coming to bear teeth, they are very sickly, and do ordinarily die, by reason of the flux, that pussheth out too great company of teeth at once. The Children that escape this, are more ill juic'd in their infancy, than are their Fathers and Mothers in their old Age. If the flux that afflict them be salt, the milk is of a blackish and blewish colour, if it be of Choler, it is more dangerous than the other, for that is more dangerous and venomous to the Children. There is another sort of Nurses more dangerous than these I have now spoken of ; who presently after they have Lain in (that is, three, or four, or five, or six months) are taken with their Purgations, a thing which never happens to good Nurses : for this is the course of Nature, that all the blood which is retained, is dedicated to the nourishment of the Infant. This is caused by a moderate heat which is in their blood ; and, to say true, as soon as ever this happens, the Infant must be taken away, for they are more apt to conceive, than to nurse ; and if they continue Nurses,

ses, they do but ruine the Children. This is but too much experimented, and I speak this to save the lives of a great many Children, when seeing them suck I have discovered their want of milk; so that I may say, there dies a third part of the Children, for want of taking care in this particular, which yet seem fat, and in good case.

This is the cause of great Cholicks and windinesses in Children, which kills them in a moment; for the least Feaver that takes them, carries them away. Besides this, there are some whose milk is so little, but withal so thick, that it sticks upon the tongue, palate, and throat, which causes, as it were, a white canker, which is more and more heated by reason of their forcible drawing in vain; and possesseth all the throat, whereby they are hindred from sucking. These Nurses will milk after this, a drop or two out of their breasts, crying, Look ye, the Child cares not for sucking. I never knew more abuse in any thing, than in Nurses: for let them make what excuse they will, it is nothing but necessity that reduceth them to be such. Although the greatest part do say, that it is to get acquaintance; yet when they have a Child, whether they have milk or no, yet they desire not to part with it, no more than they do to drown themselves; whereby the Parents are often deceived. And therefore the Mothers ought to have a great care, and to make it their business to surprize the Nurses at their own houses, that if there be any miscarriage, they may find it out. And indeed it is very reasonable, that the cause of these poor creatures that cannot complain, should not be neglected; and these She-murderers be made known, that they may not go unpunished.

Of a Woman which I laid two several times, and of the difference of her bearing of two Children, proceeding from several causes.

I Was called to lay a Woman, who said she was gone her full time ; she had the same pains that women are wont to have in the time of Travail, but her waters came not down. At one forcible Throw she cast forth a great membrane like a Hogs-bladder, all united within and without, only that it had divers branches of veins, as you shall see in a bladder ; which I presently cut, and found therein a little Infant, well shaped, swimming in black waters: it had gone its full time, and was so lean, that it resembled a meer Picture ; it had the Navel-string holding fast to the Udder, where it is to be supposed those small branches of the veins do end. Here, as I guess, as long as it found any blood, it lay languishing ; but, that beginning to fail, it died, and presently voided those excrements that were contained in the intestines, which being mingled in the waters, made them black: And as for the Woman herself, she was the fullest of humours that ever I saw in my life. Another time I brought the same Woman to bed, who was delivered of a Child that came the ordinary way into the World, with the head foremost ; now I perceiving her in Labour, found nothing at first but a certain softness, as if the waters were coming down : Afterwards I perceived a certain bag with hair ; athwart which I saw certain great knobs or heads. The Infant being come forth was not yet formed ; the face and the head were like vizards more than any face ; it had the form of a nose, but it was soft like wooll : The head was full of water, and those knobs which appeared, were nothing but the futures of the head, which the too great abundance of water had disjoyn'd : in the hands it had nothing but hair instead of bones, and the toes were of the same : The woman her self was said to be extream cholerick, and moist. *In-*

Instructions of a famous and dying Midwife to her daughter, touching the practice of this Art.

DAUGHTER if the excellencies of what is to be known in this World are to be found not in one, but in several Countries ; certainly they are most able to instruct who have had the greatest experience, and longest travel in the World ; which is the reason, that in this small Treatise I have not tyed up my self to the rules solely of my own Nation, but have searched the studies also of other Nations, that thou mayest be bettered, not only by my experience, but by the Labour of others.

In the first place therefore, I exhort thee to be diligent, and to leave nothing unsearched that may tend to the advantage of thy practice. And to this end, be always learning to the last day of thy life ; which that thou mayest not cease to do, be always humble ; for those that are proud and obstinate, never gain upon the hearts of those that are knowing in secrets. Be sure thou never make trial of any new Remedy or Receipt, either upon poor or rich, if thou be'st not assured of the quality and operation thereof ; and that it can do no hurt, whether it be applied outwardly, or taken inwardly. Hide none of those good Receipts which thou knowest, either from Midwives, or Physicians ; for otherwise they will esteem them as little as those of Mountebanks, as if thou hadst but one cure, like them, for all Diseases, and yet didst brag as they do of doing wonders, yet still conceal their Receipts. Thou must speak freely of that which thou knowest, and give a reason for what thou sayest. Be not negligent, but so increate thy Talent, that people may say, you are better than ever your Mother was : I must tell thee, thou hast taken a matter of great importance into thy hand ; and that in this Art there are two ways easie to take ; the one to save thy credit, and the other to lose it.

it. Above all things, you must beware (for any treasure in the world) of adhering to one vice, such as they are guilty of who give Remedies to cause Abortion; for those that do ill, and those that seek a damnable remedy, are wicked in a high degree. But it is a higher degree of wickedness for those that are no way ingaged in the business, for lucre's sake to kill both the body and soul of an Infant. This I do not speak that thou shouldest refuse to give Remedies upon just occasions: but to take heed how you be cheated by subtle persons, who shall tell you fine stories of the diseases of their Wives, or Daughters, which they may say are very honest, hoping to get from you some Receipts to effect their wicked designs, send them to the Physicians, for you may give them a lawful excuse, in saying that such matters do not belong to your charge. Never keep the cawl called *Amnios*, which covers the head and shoulders of the Child, for Sorcerers to make use of.

If you are sent for to any house, inform your self of what condition they are, and whether they be rich, or whether they be the poorest creatures in the world, serve them with like pains and affection, and if you find them to be very poor, take nothing; for to them a little is a great deal: visit them also afterwards with diligence, that for the small time wherein they keep their bed, you may be assisting to them in strengthening and recovering of their healths. I charge thee, Daughter, that in all thy life thou never receive a Woman into thy house to lie in; for that is but a kind of Pandorism cloathed in some pretence of Charity; neither doth thy profession oblige thee to do it. If it chance to be a woman that is not wholly betaken to whoredom, that there is some hopes of recovering her from that lost condition; if then she desire you out of a belief of your sufficiency, or secrecy, you may then go
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to her in an honest place. You must comfort her, if she be afflicted, and put her in the right way, exhorting her never to commit the like again; but to receive such persons into your house, is but a means to encourage evil: As the receivers of stolen goods are a means to encourage Thieves; even so, the Midwives that bring such a stench to their house, do assist and abet the evil which they do, whilst they know where to discharge themselves of the like burthen again. At the first when I took upon me this Calling, I took two into my house, the one of Quality, the other of an ordinary condition; I saw them sometimes in such fits of despair, that I could hardly bring them out of them again. Those from whom the evil came; upon whose account I had received them, came now and then to see them, because they brought them maintenance; I was continually fain to keep watch with them, for fear they should do any evil in the house: And I must needs say, I had better have kept a herd of Swine. Such unrests as these ought not to enter into the breast of a Midwife; for, her mind ought to be free and at peace. Besides that, a custom of laying Women of an ill life, spoils the reputation of a Woman, and oft times endangers the health also. To confirm which, I knew an honest understanding Midwife, that laid a Courtezan that seemed to ail nothing at all; but she, having an inveterated Pox, gave it to the old Midwife upon her right hand, upon which there came a red *Bubo*; for all which, being unwilling to leave off her Calling, she spoyled after that above thirty Households; for the Husbands got the Pox from their Wives, and the Children from their Mothers.

Now let me tell thee, Daughter, that thou oughtest not to take it ill to see the condition of Midwives despised; neither let this hinder thy Studies in the perfections of this Art, which are not to be comprehended by those
that

that despise it. Neither be dismayed if thou seest people in this condition, that do not deserve to be ; for this doth not at all diminish the honour of those that are good : for it comes from hence to pass, because they that receive them for mony, do as Stablers do, put the good and bad Horses together ; the good Horses are in no danger to be hurt by the Jades, but the Jades are in hazard of being kickt and spoyled by the good Horses.

Never think of any thing else but of doing well, and serving those that shall call thee according to their own liking, if that which they desire be not prejudicial to them, but if that which they desire, be to their hurt, be sure that thou discharge thy self of them, and especially excuse thy self to the assistants, that thou mayst perswade them to reason. A sweet disposition in a Midwife is much more commendable than a rigorous : the pain of Child-bearing is a very hard labour, which thou must consider, and accordingly conform thy self to the humour of the Patient, knowing thy self to be called to comfort and assist her.

Mark well, entring into a house, in what condition the Patient is ; if the evil be at hand, you must encourage her, and prepare your self with those things that are necessary ; and first you must see that the Bed be well made for the woman that is to be brought to bed, and then to put on her a little smock, and waste-coat, and other linnen necessary : And if she be so opinionated, as that she will not ; tell her how much you do it for the better ; and how great a pain it will be afterwards ; content her though, *for you must make of a bad Market no more then you can.* You ought to give order for things to be had from the Apothecaries with her consent ; or if she be young, with the consent of her friends. You must take order also that some good broth be made for her to take, in the time of her Travail, if it should chance to be long ; and also two hours after her being brought

brought to bed. Above all things I charge thee, that what ever business thou maist have there, that thou go not about them too hastily. For there is nothing so nauseous to be seen, as the imprudent actions of over-busie women. Never be dismayed if every thing go not well; for, fear disorders the senses; and a person that keeps her wits together, without suffering them to be scattered by fear, is capable of giving assistance in weighty affairs, and especially where things are done with leisure; for in such cases Nature helps marvellously, when we are most at a stand. There is a great necessity of prudence, especially in the age wherein we live. There is now no need of *Coloquintida* to render any thing good in it self, bitter and disagreeable to the taste. There are few Women now a days that do give that respect, or have that kindness for them as in former ages; for then, when their Midwife died, they shewed a great deal of sorrow, and prayed God that now they might have no more Children: which though it were not well done, yet it shewed their affection. Now a days, Women use them as meer Hirelings.

There is a great deal of artifice to be used in the pleasing of our Women, especially the young ones, who many times do make election of Men to bring them to bed. I blush to speak of them, for I take it to be a great piece of impudence to have any recourse unto them, unless it be in a case of very great danger. I do approve it, I have approved it, and know that it ought to be done, so that it be concealed from the Woman all her life long; nor that she see the Surgeon any more: for it is very inconvenient to Husbands, that (unless in cases of very great danger) such things concerning their own Wives should be communicated to any other men but themselves.

To this purpose shall I tell thee Daughter, that being called to the Labour of a Friend, where were none but

2 or 3 of her acquaintance, they asked me what I thought of the Labour: to which I answered, that the Child did not come well, but that I would do the work with the assistance of God, without danger to the Child, or to the Mother. They desired me that I would let a Surgeon see her: for their satisfaction, I consented to it; provided that she might not see him; for I was fearful, lest she should die with apprehension and shame; I persuaded her to slide down toward the feet of the bed, and darkned the Room on that side where he was to come; at the feet he touched her, and she was brought to bed without any other assistance, save that of God and Nature. Since these injuries have bin put in fashion, there have bin observed greater hazards and dangers in lying in than before, which might be remedied by persons capable of their profession, if they might be let alone. But this Detraction is so much in request, that among some kind of people, there is much ado to make them believe the truth, and especially where they cannot get great advantage by so doing, and truly, Honourable persons which I have had the honour to serve, make other women seem monstrous to me. You shall come into some houses, where there are certain persons that hold such false lights to the Mistress of the House, that she sees quite contrary to that which is real; which persons if they are not humoured, your business will be there soon dispatched. Take great heed of coming there, for it may chance to gain you nothing but a great deal of care. There are some Women that have no Children, at which they are very much troubled; which is so, notwithstanding that they might easily be helped, if they would tell an understanding Midwife where the defect lay.

As concerning those, who are sent for to lay Women in the Country, I must say this, that as for those that are not very well experimented, they may incur many hazards by reason of their ignorance, and the multiplicity of

of accidents that may happen : And for those that are knowing, to leave their Patients in the City, is a thing that may displease, and wrong many, and run the hazard of being no more entertained among them, to their own ruine ; neither is there any certainty of a Woman that will run rambling into the Country. My last advice is, that thou do well, and in so doing, fear nothing but God, that he may bless thee, and thy endeavours.

Explanation of the first Figure. *see page 20*

- A A. *The right and left Kernel of the Reins.*
- B. *The true Kidneys.*
- CC. *The Emulgent Veins.*
- DD. *The Emulgent Arteries.*
- E E. *The Spermatic Veins.*
- F F. *The Spermatick Arteries.*
- GG. *The Trunk of the hollow Vein.*
- HH. *The Trunk of the great Arterie.*
- III. *The Ureters.*
- KK. *The Vessels that prepare the Seed.*
- MM *The Stones with all their Tunicles.*
- NN. *The Vessels carrying the Seed, retorted back into the Bladder.*
- O. *The Bladder.*
- P. *The Neck of the Bladder.*
- QQ. *The two glandulous Fore-standers.*
- R R. *The two Muscles that erect the Yard.*
- S S. *Two other Muscles dilating the Ureter.*
- T. *The body of the Yard.*
- U. *The Præputium that covers the Nut of the Yard.*

Explanation of the second Figure.

- A. *The Bladder turned downward.*
- BB. *The insertion of the Uterers into the Bladder.*
- CC. *The neck of the Womb, which, Anatomists call the Sheath, which receives many vessels.*
- EEEE. *The two lower round Ligaments of the mouth, cut away.*
- FF. *The blind Vessel of the Womb annexed here to the uppermost and broad Ligament.*
- GG. *The same vessel on the other side, separated from the broad Ligament.*
- HH. *The different or Seed-carrying vessels on each side, ending in the neck of the Womb.*
- II. *The upper and membrany Ligament of the Womb, like the wings of a Bat ; thorow which many vessels, that arise from the preparing vessels, are scattered and diffused.*
- K. *The preparing Vessels of one side, not yet discerned from the first membrany, or filmy Ligament.*
- L. *The preparing Vessels on the other side, severed from the filmy Ligament : to shew you their insertion into the stone, with its films.*
- MM. *The Stones ; where one is covered, the other is bare.*
- NN. *Many Veins and Arteries scatered into the neck and bottom of the Womb ; serving for the purgation of the flowers, and the nourishment of the birth.*
- OO. *The Nerves scattered through the body of the Womb.*

F I N I S.

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